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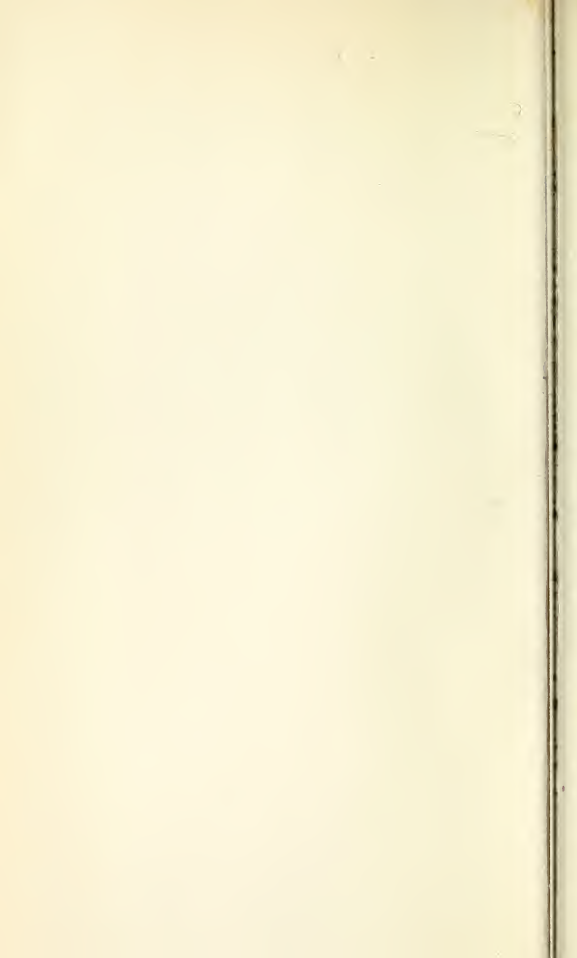


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THE ANNUAL MONITOR,
1903.

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NEW SERIES, No. 61.

THE

ANNUAL MONITOR

FOR 1903,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1902.

LONDON :

SOLD BY HEADLEY BROS., 14, BISHOPSGATE WITHOUT

ALSO BY

MARY SESSIONS, 30, CONEY STREET, YORK ;

AND BY THE EDITOR,

WILLIAM ROBINSON, ST. OUENS, WESTON-SUPER-MARE.

1902.

HEADLEY BROTHERS,
PRINTERS
LONDON AND ASHFORD, KENT.

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PREFACE.

IN issuing another volume of the *Annual Monitor*, I have again to acknowledge my indebtedness to all who have kindly furnished me with the memorial notices of which the book so largely consists. There are in the obituary list some names in connection with which I should have been glad to obtain such notices, but have failed in my endeavours to do so. The practice which has recently arisen of introducing in Friends' periodicals memorials of those who have passed away is rendering it increasingly difficult to obtain the desired material for this annual volume ; but I trust that with its more permanent character and often acknowledged usefulness, the yearly issue may still be continued.

Not often before have there been included in one volume the names of two Friends who have passed the age of 100 ; and that of 108 years, in the case of our dear friend Elizabeth Hanbury,

has, I believe, never before been attained in our pages. Yet the past year has been one of high mortality among Friends, our statistical table showing an increase of fifty-one deaths over those of 1901, and an average age at decease three years lower.

Trusting that once more the little volume may be found instructive and helpful, as a witness for the happiness and brightness that come into the lives in which the love of Christ, and willing service for Him, have their right place and power, I offer it for the kind acceptance of its many readers.

WILLIAM ROBINSON.

Weston-super-Mare,

Twelfth Month, 1902.

List of Memoirs.

JOHN BELLOWS.

ALFRED W. BENNETT.

WILLIAM W. BROWN.

EPHRAIM BRYANT.

GEORGE T. CARR.

FRANCIS S. DAVIS.

JANE HALL.

ELIZABETH HANBURY.

ALICE M. HILTON.

RICHARD IRWIN.

RACHEL IRWIN.

FODEN LAWRENCE.

THOMAS W. MARSH.

JAMES McCUBBING.

MARGARET PHILLIPS.

MARY ANN ROBINSON.

JOSEPH SIMPSON.

SARAH SOUTHALL.

JOHN J. SPENCER.

JOHN STANSFIELD.

MARGARET STANSFIELD.

ALICE S. WOOD.

These Memoirs are published on the sole responsibility of the writers, their friends, and the Editor.

T A B L E,

Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1899-1900, 1900-01, and 1901-02.

AGE.	YEAR 1899-1900.			YEAR 1900-01.			YEAR 1901-02.		
	Male.	Female	Total.	Male.	Female	Total.	Male.	Female	Total.
Under 1 year*	6	3	9	7	5	12
Under 5 years	9	5	14	8	10	18
From 5 to 10 years...	0	1	1	0	2	2
" 10 to 15 "	3	1	4	0	3	3
" 15 to 20 "	2	2	4	0	1	1
" 20 to 30 "	14	2	16	4	1	5
" 30 to 40 "	7	9	16	8	7	15
" 40 to 50 "	9	13	22	4	6	10
" 50 to 60 "	13	11	24	13	14	27
" 60 to 70 "	40	22	62	32	30	62
" 70 to 80 "	29	28	57	28	35	63
" 80 to 90 "	29	40	69	22	30	52
" 90 to 100 "	4	4	8	3	4	7
Over 100	—	2	2	—	—	—
All Ages	159	140	299	122	151	273

* The numbers in this series are included in the next, "under 5 years."

Average age in 1899-1900.. .. 61 years, 7 months, and 7 days.
 Average age in 1900-01 63 years, 6 months, and 23 days.
 Average age in 1901-02 60 years, 5 months, and 20 days.

THE ANNUAL MONITOR, 1903.

OBITUARY.

	Age.	Time of Decease.		
JANE ADAIR, <i>Keswick.</i> Widow of William Adair.	68	3	12mo.	1901
ELIZABETH ADAMS, <i>Hackney.</i> Widow of William Adams.	77	11	10mo.	1901
MARY A. ALBRIGHT, <i>Sheffield.</i>	55	14	9mo.	1901
SUSANNAH ARTHURTON, <i>Norwich.</i>	48	11	6mo.	1902
ELEANOR M. ASQUITH, <i>Barton under Needwood.</i>	24	10	2mo.	1899
ELEANOR J. ATKINSON, <i>Belfast.</i>	65	14	11mo.	1901
MARY ATKINSON, <i>Lancaster.</i> Widow of Joseph Atkinson.	84	26	2mo.	1902
ADA E. BALKWILL, <i>Plymouth.</i> Wife of George Balkwill.	55	14	3mo.	1902

CHARLES BARNARD, <i>Liscard. A Minister.</i>	83	16	9mo.	1902
JOSIAH BARON, <i>Plymouth.</i>	74	17	10mo.	1901
ANNA W. BARRINGTON, <i>Bray.</i>	52	14	6mo.	1902
CLEMENCE E. BARRITT, <i>Colchester. Widow of Henry Barritt.</i>	65	7	7mo.	1902
ANN BATTYE, <i>Holmfirth.</i>	72	3	4mo.	1902
MARY ANN BAYES, <i>Shepherd's Bush. An Elder. Widow of Henry T. Bayes.</i>	67	8	1mo.	1902
SARAH BAYNES, <i>North Shields.</i>	78	10	3mo.	1902
EBENEZER F. BELLOWS, <i>Cardiff.</i>	69	19	2mo.	1902
JOHN T. BELLOWS, <i>Gloucester. An Elder.</i>	71	5	5mo.	1902

To understand the secret of the personal charm which John Bellows exercised over all those with whom he came in contact, one must look deeper than the cultured mind, richly endowed as this was with many and varied gifts. His sympathies were all-embracing, because they were the outcome of the presence of God within. The foundation of the affection in which he was held by all was that he looked on all men as his brethren, children of his

Father in Heaven, and to him the great as well as the lowly, the lowly as well as the great, were equally the objects of his tender sympathy. And all, of every class, felt this. It was conscious communion with his Lord which gave to his life the completeness which it otherwise would have lacked. His courtesy was unfailing in the smallest matters of life, making friendships out of slight acquaintanceships by his gentleness and consideration.

The strong impetuous disposition became softened by a humility which was, perhaps, his most beautiful trait. Firm in his opinions, intense in his convictions, unsparing in his devotion of time, energy and talents to any cause to which he put his hand, he was yet ever conscious of his frailty, and humbly dependent on the Almighty for help in his daily life. His wonderful industry served to make his store of mental treasure a very rich one. All was, however, made subservient to his one great desire to walk humbly with his God. The tongue is silent, the pen laid down, the active mind removed to another sphere ; but what was best in the life of John Bellows lives, a precious memory, in the hearts of those who knew him, and of those to whose sufferings and needs he was ever responsive.

John Bellows was born at Liskeard, in Cornwall, on the 18th of First Month, 1831. His

parents were William and Hannah Bellows, his father being a schoolmaster, and for two years head of the Friends' School at Lisburn, in Ireland. His apprenticeship, beginning when fourteen years old, was served with a firm of printers at Camborne. On its completion, in 1851, he left his native county for London, where for a while he worked with the firm of Harrisons, who were at that time the Queen's printers ; but his health proving unequal to the strain of London life, compelled him to find work elsewhere, and led to his accepting a comparatively humble position with a printer at Gloucester.

From that time onwards his business career was marked by a conscientiousness and devotion to detail which ultimately brought him well-earned success. These characteristics, early recognised by his employer, and by those with whom he came in contact, led very soon to his being made largely responsible for the business in which he was engaged, and later, on the valued advice of his friends—Samuel Bowly in particular—to his entering business on his own account. From a very small beginning the venture grew steadily, until in later years his name became known far and wide as a master of his craft, his endeavour from the first being to excel in the thing to which he put his hand. The removal of his business in 1872 to its present site

proved important in several respects. It was the beginning of greater prosperity, but with the laying of the foundations of the new works were laid, too, the foundations of a knowledge of archæology, which he pursued with lasting pleasure to himself and his friends. By this new study, moreover, he was able to add very materially to general antiquarian knowledge, and particularly to that of the Roman occupation of Britain.

The one work, however, which will be longest associated with John Bellows, and rightly so, bristling as it is with evidence of the genius, tireless energy and humour of its compiler, is the French Dictionary that bears his name. When first his mind was set on the project he had no practical knowledge of the French language, but his marvellous industry enabled him, amid the countless distractions of business supervision, to master the language and accomplish his purpose, though to these difficulties was added the worry attached to financing the work as it proceeded. The unique character of the book received immediate recognition, making friends for him all the world over, and its sale, exceeding all expectations, secured for him comparative freedom from monetary anxiety.

The conduct of his business in strict accord with his principles was always held by John Bellows to be

of the first importance. This frequently led to refusal to print matter concerning things which he could not himself countenance (such as intoxicating liquors, theatrical entertainments, etc.), and to the wholesale destruction of work which did not reach his standard of excellence. Of his attitude to his men, one among them has testified : " We all found him uniquely sympathetic, condescending to adjust the most trivial dispute or grievance with the same quiet wisdom which he gave to weightier matters."

Uniquely sympathetic ! We who knew him and loved him knew where this tenderness had its origin. To be with him was to have, in the words of the Rector of the parish in which he dwelt, " the sense of the presence of God in our very midst : the sense, therefore, of ever living in that presence, and of all that resulted therefrom." Without full recognition of this indwelling presence of God no estimate of his character would be complete. It dominated his actions, it preserved for him a tender heart, even for those whom he felt bound to oppose as hinderers of the well-being of their fellows. This makes his memory doubly dear to those who knew him. But no man is proof against errors of judgment, and many of those who loved and highly esteemed John Bellows cannot but think that there were

times when he missed his way, and injured the cause which he sincerely desired to help.

A Quakerism that was merely conventional could never have appealed to John Bellows. The distinguishing views of the Society in their smallest details were for him matters for close examination, and once adopted could not be lightly put on one side. It was the movement in the Society for the disregard as he believed, of some of its distinguishing views, that led him to leave it for some years. In so acting he did not cease to be a Quaker, and it gave universal satisfaction when, later, he felt able to enter again into membership with the Society of Friends. John Bellows frequently spoke in Meetings for Worship during the last few years of his life. His words were never many, but he spoke with acceptance, and the power of the Divine Spirit was manifested in his utterances. It has been testified of him that "though not a recorded Minister in our Society no one could doubt that he was a true Minister."

John Bellows's first considerable service in the cause of philanthropy was in the year after his marriage with Elizabeth, daughter of the late Mark Earnshaw, of Clitheroe, when (1870) he joined with other Friends in the work of administering funds, collected by the Society of Friends, for the relief of

distress and suffering amongst the war victims in France. Of his visit to Alsace he ever retained the most vivid recollection. His experiences were published at the time in booklet form, under the title of "The Track of the War round Metz," and thirty years later, when publicly speaking on the subject of war, he said, "The thing was so dreadful, so satanic, that he was quite certain that those who had seen what he had would use every exertion to stop the war spirit from spreading among the people."

In 1892, hearing of Joseph J. Neave's prospect of service in Russia, in the cause of the persecuted Stundists—persecuted for their refusal to conform to the State Church—John Bellows felt the Divine call to offer himself as companion to J. J. Neave. He was not disobedient to the heavenly vision, and, eventually, a good deal of the weight of the service rested on him. Though not successful as regards the first object of their journey, yet in many directions they had the satisfaction of seeing the Divine seal on their mission, and they were conscious of their Heavenly Father's approval. They were often used by Him to visit those who were "sick and in prison." It was on this journey that John Bellows first became acquainted with the Doukhobors, who had not then returned to their foundation principle of non-resistance. About a year after

this visit they began their refusal to bear arms, and suffered grievously for it. When later the present Czar gave permission to the Doukhobors to emigrate, John Bellows threw himself into the work of assistance with the greatest zeal, joining with others in placing the case before Friends in England and America. The result of their appeal was that sufficient funds were raised to transport 1,100 Doukhobors to Cyprus, where, under the supervision of Wilson Sturge, they were temporarily lodged. Interest was continued in further steps, by which those voluntary exiles from their native land were conveyed to Canada, where settlements were made in the North-West territories, and where there are now some 7,000 or 8,000 souls. The future of this oppressed people continued to suggest many difficult problems, and John Bellows was to the last solicitous for their welfare, the offer of his second daughter, Hannah Bellows, to undertake educational work in the Canadian settlements affording him much satisfaction. The following words of an employee, accustomed to work at John Bellows' side in his printing office, convey something of the depth of his sympathy with the oppressed : " He had been reading one of the earliest reports on the sufferings of the Doukhobors. The nervous scratching of the ready pen became fitful, and more

than one sheet of note was discarded for a fresh attempt. I turned furtively to see if some small courtesy was needed, though unasked, and saw that his bowed head, with features momentarily concealed, showed unwonted agitation. He was weeping; surely the manliest tears the sun can shine upon—grief of a saintly spirit for the woes of such as loved the truths he loved, and suffered grievous wrong for loving them. Nothing, perhaps, so endeared him to sensitive souls as his power of placing himself on their level." This sympathy for the oppressed led him also to visit Sweden with Edmund W. Brooks, on behalf of those refusing to bear arms, as well as, with his wife, to assist in the distribution of relief among the Armenians after the Turkish massacres. Another visit to the Continent was by appointment of the Yearly Meeting, to present, with other Friends, to the Conference at the Hague, a memorial in appreciation of the Czar's Rescript on Armaments.

Of John Bellows's political interests outside the directly philanthropic sphere, but little need be said. He had taken little or no interest in party politics until the introduction of the first Home Rule Bill by W. E. Gladstone, when his profound hatred of the use to which political power has of old been put by the Church of Rome, led him to exert the whole

of his influence to destroy the Bill. Such was his zeal, that to this end he distributed gratuitously from his own press over twenty tons of literature.

His labours, however, made demands on vital energies which his constitution, never a robust one, was ill-fitted to bear. His many friends could not fail to observe that in later years he returned from his journeys with lessened strength. In the summer of 1901, by desire of many of his American friends, he paid with his wife a visit to the United States, where his admirers took the opportunity of securing for him the quite unlooked for honour of M.A. of Harvard University. But the abnormal heat wave which then passed over the country tried him severely ; indeed, from its effects he never fully rallied. From the time of his return home his health began to give way, and gradually it became manifest that the end was nearing. Through all his sufferings he felt that beneath him were the Everlasting Arms. He knew that all was well, and, as he said within a few days of the close, " It is all love, all love." To be in his chamber was indeed to sit in heavenly places : it was to be, as it were, at the very gates of Heaven, and in the very presence of Him whom it had been his one great desire to serve and to obey. Spared the pain of parting from his nearest and dearest, he passed away

quietly in his sleep on the 5th of Fifth Month, 1902. The interment took place in the hillside cemetery above Painswick, and was attended by a large concourse of friends from far and near.

ALFRED W. BENNETT, 68 23 1mo. 1902
Park Village East, Regent's Park.

Alfred W. Bennett was born at Clapham, and was the second son of William and Elizabeth Bennett. Both his parents being deeply attached to the principles and practices of the Society of Friends, he had the privilege of being trained in the inner circle, as it were, of Quakerism. His parents also held decided and independent views on education ; and whilst personally conducting that of their children, they spared no pains to procure for them special advantages. For this purpose, when their family were young, a winter was spent in Switzerland, at an educational establishment conducted by a pupil of Pestalozzi. This gave Alfred, when a mere boy, a knowledge of German, the study of which he afterwards turned to good account. His father was an intimate friend of Edward Newman the botanist, and the whole family were on terms of friendship with William and Mary Howitt and their children. When Alfred Bennett was fourteen, he and his parents made the acquaintance of William Wordsworth and of Hartley Coleridge.

When his elder brother and he were of an age to attend University College, their parents returned temporarily to London. During this time the brothers enjoyed the advantage of attending a course of lectures to juvenile audiences, delivered at the Royal Institution, by Professors Faraday and Brande. Alfred matriculated as early as the regulations of the University permitted, and in 1855, at the age of twenty-two, took his M.A. degree in the branch of mental and moral philosophy. He had passed the additional examination in the Greek and Hebrew texts of the Scriptures in 1853. After the University had instituted separate degrees of Science, he took that of Bachelor of Science as late as in 1868.

On leaving College, Alfred Bennett acted for a short time as tutor to the elder sons of the well-known banker, J. Gurney Barclay. Whilst thus engaged he was thrown from his horse, and there is no doubt sustained injuries that affected the brain power permanently, leaving him an inheritance of insomnia.

In 1858 he married Katharine, daughter of William Richardson, of Sunderland, and undertook the bookselling and publishing business at 5, Bishopsgate Without, formerly carried on by Charles Gilpin. During a part of the time that he

was engaged in this business he was both proprietor and editor of *The Friend*. He was one of the earliest publishers who made an extensive use of photography in book illustration.

In 1868 he became a Fellow of the Linnæan Society, and the following year, having relinquished business, he and his wife opened their house in Park Village East, Regent's Park, for a limited number of ladies coming up to London to study. From this time forward he took a keen interest in the education of women. Upon him personally fell a large share of the effort, which, after nearly ten more years, was successful in throwing open to women the degrees of the University of London.

Almost from a lad, in conjunction with his father and elder brother, he made contributions to biblical and botanical literature; and during the many years he spent at Park Village East he devoted a large amount of time to the translation into English of German botanical works, and to otherwise advancing the study of the science of botany; he was also active editorially in the "Journal of the Royal Microscopical Society," of which he was a member from the year 1879 until his death. He became Lecturer on Botany, first to Westminster, afterwards to St. Thomas's Hospital;

which latter post he retained during the last nearly thirty years of his life. For a number of years he was also lecturer on botany at Bedford College for Women.

Amongst members of the Society of Friends in London Alfred W. Bennett occupied a place peculiarly his own. He exercised a most healthy though entirely unofficial influence over the younger members of his meeting (Westminster). He was one of the founders of the "Portfolio Society," which many students, living for a time in London, will have cause gratefully to remember.

Though never obtruding his religious views on others, yet he never on the other hand hesitated to say what they were when due occasion called for their expression. Living as he did in a transition-time of thought, and taking part as a man of science in the scientific movements of the day, he had to consider, not once nor twice, the question as to the bearing on the foundations of belief of those great biological discoveries which we associate with such words as Evolution, Origin of Species, and Natural Selection.

Thankful indeed may we be, as he himself was thankful, that the lines of his religious faith had been cast amongst the open-hearted, single-minded members of our little body, and for the

influence of his early training, under remarkably liberal minded parents. His father, William Bennett, was a man "essentially before his time." In his earlier life Alfred Bennett had the advantage of being brought under the influence of his father's intimate friend, the late highly-esteemed Isaac Brown. We cannot doubt that this, under the divine blessing, materially advanced his religious life and character.

Had A. W. Bennett been brought up to hold, as necessary items of Christian faith and practice, the dogmas of mediæval orthodoxy, the rite of water-baptism, the eucharistic presence, or the so-called apostolic succession, he would doubtless have found in the discoveries of science much that was incompatible with a Christianity of that sort. The orthodox doctrine of original sin and Adam's fall, faced with the evolutionary view of the ascent of man, presents an antagonism not to be set aside by smooth platitudes. One or both must be false ; they are certainly not both true. Happily for him and for us, he had early learned the lesson which is the real cause for the existence of our Society. The true following of Christ is to be sought not in the literal acceptance of creeds or books handed down by tradition ; it is to be sought in the quickening spirit which dwelt in Christ himself, and which

He left to his followers. He to whose heart the Holy Spirit has brought the personal conviction of sin needs not to found his theology upon any legendary source ; it is based upon deep personal experience. He who has experienced forgiveness when he has repented, what needs he of any priestly interference to give him absolution ? He who has experienced in his own heart that deepest of spiritual truths, that the kingdom of God is within, what other real presence does he need ? Nay, the very scientific advances which make belief in the old mediæval superstitions more than ever impossible, do but purify the spiritual conceptions that lie at the root of the simple Quaker view of Christianity.

It was the grand simplicity of that belief, freed alike from the formalisms of so-called orthodoxy, and from the perplexities of metaphysics, that dominated Alfred Bennett. It gave him strength to persevere in what seemed to him right, even though the cause might be for the moment most unpopular. He was unswerving in his upholding of the cause of Peace.

He was a not unfrequent contributor to Friends' periodical literature, on educational topics and others bearing on the interests of the Society. In his last contribution to *The Friend*, made in the month of his death, he earnestly brought before his

fellow-members the importance of the religious home training of children.

His removal is that of one of whom it will be accounted that he served well his day and generation. His death, from disease of the heart, was painfully sudden, occurring when he was away from home. The interment at Isleworth was largely attended, his scientific colleagues being well represented. The occasion was one of somewhat unusual interest and solemnity.

CAROLINE BENNETT,	41	12	10mo.	1901
<i>Swarthmore Hall.</i> Wife of Francis Bennett.				
HENRY BENNINGTON,	69	11	4mo.	1902
<i>Wakefield.</i>				
RHODA C. BIDDLECOMBE,	78	13	6mo.	1902
<i>Bridgwater.</i>				
HELEN J. BISHOP,	60	6	9mo.	1902
<i>Ipswich.</i> Wife of Henry Bishop.				
THOMAS BLAKE,	71	6	6mo.	1902
<i>Ashford.</i>				
CATHARINE BOND,	71	10	1mo.	1902
<i>Wilmslow.</i>				
JOHN M. BOTTOMLEY,	16	13	5mo.	1902
<i>Croydon.</i> Son of John and Lavinia L. Bottomley.				
CHRISTOPHER T. BOWLER,	2	27	1mo.	1902
<i>Balls Pond.</i> Son of Robert C. and Caroline S. Bowler.				

SUSANNA M. BOWLY,	71	28	4mo.	1902
<i>Cirencester.</i>				
WILLIAM BOYDEN,	60	21	4mo.	1902
<i>Burdett Road, London.</i>				
MARY A. BREARLEY,	70	26	3mo.	1902
<i>Leeds.</i> Widow of William Brearley.				
WILLIAM BRETT,	80	24	2mo.	1902
<i>Penketh.</i>				
SARAH BREWIN,	88	17	9mo.	1902
<i>Cirencester.</i> A Minister. Widow of William Brewin.				
LYNDHURST T. BROMLEY,	23	23	4mo.	1902
<i>Liverpool.</i> Son of Benjamin F. and Amina Bromley.				
ANN G. BROWN,	62	27	4mo.	1902
<i>Amphill.</i>				
AUGUSTA M. BROWN,	78	14	10mo.	1901
<i>Wells, Norfolk.</i> Widow of John Brown.				
DANIEL BROWN,	83	28	2mo.	1902
<i>Falmouth.</i>				
WILLIAM W. BROWN,	71	27	12mo.	1901
<i>Evesham.</i> An Elder.				

William Wright Brown was born in 1830 at Luton, Bedfordshire, being a younger son of Henry and Elizabeth Brown. At a comparatively early age he was apprenticed to business at Reading, a little later on going to Worcester, from whence in

1853 he removed to Evesham. Here he entered into partnership with the late Henry Burlingham, and his genial disposition made him many friends in his business relationships. In 1855 he married Mary Burlingham, a union fraught with much loving and devoted interest in all efforts for the highest welfare of those living around. In all moral, philanthropic, religious effort they were one, and many with gratitude still remember it.

In 1891 he lost by death his only son, the great grief which this sad loss occasioned lingering with him till the last. In 1898, as the result of a carriage accident in Wales, he also lost the devoted companion of his life, who had shared with him for over forty years his joys and sorrows.

In his efforts for the good of others, William W. Brown secured at his own expense the buildings in Cowl Street, Evesham, for the promotion of temperance and mission work, an Adult School being started in 1886, he himself taking one of the classes, which he conducted until his decease. The success of this work appealed to him, and in 1891 he built the Cowl Street Hall, and later on, in 1899, added a new room to it for the purposes of a Women's School. He also materially assisted in the erection of three new Meeting-houses, at Cardiff, Badsey, and Littleton, and to all good work, by whomsoever

carried on, he liberally contributed. The institution of a Savings Bank for the benefit of the district had his own supervision and care, and during the later period of his life some hundreds of pounds were distributed at the close of each year, he himself adding interest. The British School also found in him one of its best friends and a most generous helper.

To the religious Society of Friends he was warmly and sincerely attached ; his own meeting at Evesham, as well as Monthly, Quarterly and Yearly Meetings, always claiming his attendance and deepest interest.

He was a member of the Evesham Corporation, and also a magistrate ; in this latter position often securing for some unfortunate one by kindness what the law could not do. Love was the secret of his life, the soul of his disposition, the inspiration of all his activities. By all classes he was beloved, and his loss is lamented by all.

His call hence came very suddenly on the 27th of Twelfth Month, 1901, while at the railway station at Newport Pagnell, on his way home from a visit to his daughter. Without any apparent pain or suffering, he was not, for God had taken him.

ELIZABETH BRYAN, 67 29 12mo. 1901

Bournville. Widow of Thomas Bryan.

EPHRAIM BRYANT,

82 21 2mo. 1902

Hillingdon.

The words of the Apostle, "poor of this world, rich in faith," were exemplified in our friend Ephraim Bryant, who, after a long life of service, was suddenly summoned in his eighty-third year, to enter into the joy of his Lord. Born at Prestwood, Buckinghamshire, in the year 1819, the child of simple, hard working, godly parents, he had none of the advantages of modern education, but throughout his life manifested a singularly sweet and genial temper, and a firm and immovable faith in God. He was brought up to the trade of a brickmaker, and was accustomed from very early years to help earn the daily bread of the family. It was, therefore, in the little Sunday School of a village chapel that he received all the schooling he ever had; and a very regular attender he was, in summer heat or winter snow, though he had to walk two miles to the school, and sometimes had no shoes to go in. In later years, when he had become a member among Friends, and often spoke with much acceptance in their meetings, the deficiency in his early education would not have been noticed. Simple he always was, and of a wonderfully child-like spirit; but a long life of Christian faith and service had brought him an education not to be despised.

At no period of his life did he enjoy much of this world's goods, though in later years he had all the comforts necessary to a man of simple habits. At times in his earlier life real poverty and distress were his portion, but through all his faith triumphed, and he delighted afterwards to recount how, at all times, the Lord had helped him. On one occasion, before the modern hospital system, fever prostrated six members of his family at the same time, and he was obliged to nurse them himself. His children remember now his patient hopeful spirit in that and other times of trial.

Until the age of seventy-seven he was still able to continue his daily work, honoured by employers and fellow workmen, and respected by a large circle of friends in the town which had for fifty years been his place of abode. When infirmity compelled his retirement he found a comfortable home with his children, who vied with each other in ministering to his wants. Numerous grandchildren and great-grandchildren also looked up to him with reverent love.

When laid aside by a stroke of paralysis he would lie upon his bed and sing ; and when in some measure restored, and able again to get to meeting in a bath-chair, he would in his accustomed manner speak of God's goodness, almost invariably conclud-

ing with a joyful description of heaven, his beaming face emphasising his words. The home summons came suddenly at the last, as he himself had once expressed the hope that it might. No death-bed testimony was needed after such a life. We cannot doubt that he is now experiencing the truth of the lines he so often quoted :—

“ There I shall bathe my weary soul
 In seas of heavenly rest ;
 And not a wave of trouble roll
 Across this peaceful breast.”

MARY A. BULL,	1	31	5mo.	1902
<i>Harlesden.</i> Daughter of Henry and Annette C. Bull.				
ELIZABETH BURGESS,	93	1	9mo.	1902
<i>Leicester.</i> Widow of Alfred Burgess.				
WILLIAM BURTON,	91	4	3mo.	1902
<i>Tydd St. Mary, nr. Wisbech.</i>				
FANNY P. BURTT,	33	13	3mo.	1902
<i>York.</i>				
JOHN B. BURTT,	68	28	5mo.	1902
<i>Hull.</i>				
EDWARD J. BUTLER,	35	3	4mo.	1901
<i>Hoshangabad.</i>				
GEORGE T. CARR,	65	1	4mo.	1902
<i>Wolverhampton.</i> An Elder.				

George Thompson Carr was born at Carlisle, the 14th of Fifth Month, 1837, being the second son of Jonathan Dodgson Carr, biscuit manufacturer. As a youth he was always helpful in the family, and truly conscientious. He was appointed sometimes when quite young as "guide" to ministers in their visits on religious service to the hill country of Allendale and Coanwood, Bowscale and Gillfoot. His parents gave kind hospitality to ministers travelling, also to coloured refugees from the severities of the fugitive slave law. Frederick Douglas was a valued visitor; William and Ellen Craft and many other escaped slaves were welcomed there.

As agriculture was likely to become his vocation, George went to Edinburgh in 1858 to attend classes addressed by the professors at the college, on chemistry, botany, etc. But the veterinary lectures of Professor Dick and others interested him most, and in after life he was widely known as a successful breeder of horses.

On leaving Edinburgh, George Carr and his brother went to Sittyton, Aberdeenshire, to learn farming under Amos Cruickshank, whose famous herd of shorthorns interested him greatly. Desiring to have a practical knowledge of farming, he went in for his share of ploughing, sowing, rick-building, etc. They regularly attended the small

meeting at Kinmuck during the one year which they spent at Sittyton, after which they returned home.

Shortly after this George Carr entered upon Silloth Farm, of above 400 acres, which he occupied for twenty-six years. At the age of twenty-six he married Mary, daughter of Thomas Brockbank, formerly of Carlisle.

The following extract from a testimonial presented to him on leaving Silloth by his neighbours and friends of the district, will show their appreciation. "During your twenty-nine years' residence in this district, your life has been distinguished by the useful characteristics of a public-spirited citizen. As a pioneer in introducing scientific aids and improvements in farming, at a time when modern systems were little understood, you rendered valuable educational assistance to the agricultural community. You have been ever ready to render ungrudging service to all local movements which tended to promote the moral or material welfare of your fellow-citizens. Your election to seats on the Local and School Boards is evidence of the confidence of the ratepayers in your administrative ability. As an ardent supporter of temperance principles you have rendered valuable assistance by forwarding every movement to promote sobriety.

Your whole life amongst us has been distinguished by an unswerving fidelity to principle, and to the advancement of what you believed to be right."

In 1896 G. T. Carr and his family removed from Cumberland to the neighbourhood of Wolverhampton, where he purchased the estate of Aldersley, and built a residence. No Friends' meeting had been held in Wolverhampton for considerably above a hundred years. G. T. Carr, therefore, commenced a meeting in a hired room, where it has been held regularly for above six years, until the new Meeting-house was built.

His earnest communications in the ministry were very helpful and encouraging at Wolverhampton, as they had been for many years in Cumberland, when the meeting which he attended was three miles from the farm on the shore of the Solway Frith. In the afternoon he held a cottage meeting at another village, which was a source of much interest. A friend who had visited the meeting wrote : " All my memories of dear G. T. Carr are pleasant, at Silloth, and above all at the little meetings of Beckfoot and Newtown. It is no small blessing to have, as the foremost aim in life, the service of God, in bringing about the good and the true. This was unmistakeably stamped on his life." G. T. Carr was a diligent reader of biographies of

Friends, and many references to these appear in his well-kept diary.

The cause of "International Arbitration" was one in which he took great interest. He felt very keenly the injustice and cruelty of the war against the Boers; it seemed to be a cloud hanging over the last years of his life. "Anti-vivisection" and "the liberation of religion from state patronage and control," and other movements had his deep sympathy. A Friend who was intimate with him wrote on hearing of his death: "To him it is a happy change through the mercy of God in Christ Jesus. He who gave him such tenderness of heart, and desires for the welfare of others, has taken him home to Himself. How few were as large-hearted as he,—to love all, and to feel every man near and dear in Christ. His memory as a loving hand beckons us onward and upward."

MARY CARR, 77 24 12mo. 1901

Gate Helmsley. Widow of William Carr.

ADA J. CHAMPLEY, 27 10 10mo. 1901

Scarborough. Daughter of James and Margaret Champley.

RACHEL CHEETHAM, 78 22 4mo. 1902

Bolton. Widow of Isaac Cheetham.

EDITH H. CHIPCHASE, 29 10 5mo. 1902

Pontefract. Daughter of John H. and Ann Chipchase.

LAURA CLEMESHA,	51	24	5mo.	1902
<i>Preston.</i> Wife of Alfred Clemesha.				
JANE CLIBBORN,	87	21	1mo.	1902
<i>Rathgar, Dublin.</i> Widow of Barclay Clibborn.				
ELIZA A. CLOAK,	81	18	11mo.	1901
<i>Liverpool.</i> Widow of Dearman Cloak.				
MARY COOKE,	88	15	12mo.	1901
<i>Liverpool.</i> An Elder.				
ELIZABETH COOPER,	85	6	10mo.	1901
<i>Walthamstow.</i> Widow of Joseph Cooper.				
MARY COVENTRY,	70	28	12mo.	1901
<i>Liverpool.</i> Wife of Henry G. Coventry.				
ELEANOR COWLIN,	87	8	4mo.	1902
<i>Redruth.</i> Widow of William Cowlin.				
MARTHA CRACKLEN,	83	21	8mo.	1902
<i>Finsbury Park Road, London.</i>				
JANE CRANSTONE,	77	24	6mo.	1902
<i>Hemel Hempstead.</i>				
HENRY W. CROOK,	59	4	9mo.	1902
<i>Bayswater.</i> An Elder.				
JAMES CULSHAM,	63	19	7mo.	1902
<i>Liverpool.</i>				
MARTHA CULVERWELL,	70	21	4mo.	1902
<i>Birmingham.</i> Widow of John Culverwell.				
ANN DAVIES,	52	18	12mo.	1901
<i>Gilford, Co. Down.</i>				
FRANCIS S. DAVIS,	80	18	3mo.	1902
<i>Newry.</i> A Minister.				

Francis S. Davis was the only son and youngest child of Samuel and Sarah Davis, of Wexford, and was born in that town on the 16th of Eleventh Month, 1821. At the time of his father's death he was only in his second year. His mother afterwards married George Taylor, who lived but a short time, so that she was again left a widow, and it might be said that F. S. Davis never knew what it was to have a father's love and care. He was, however, blessed in possessing a mother who had strong faith, energy of character, and good business ability. There was no meeting in Wexford in his early days, and the family attended for years the meeting at Forrest, seven miles distant. His mother's house was ever open to receive Friends travelling in the ministry, and F. S. Davis in after years often referred to these visits, and spoke of what a help and blessing they had been to him.

His education commenced at the Friends' School, Mountmellick, and finished at York, during John Ford's superintendence there, and he had a distinct recollection of seeing the youthful Princess Victoria when she visited that city with her mother, shortly before her accession to the throne.

Early in life F. S. Davis's heart was touched by the convictions of the Holy Spirit. As he responded to these visitations, and sought forgiveness through

the Lord Jesus Christ, sweet peace filled his soul, and he was enabled to rejoice in God, his Saviour.

His tastes were varied, being literary, scientific, and also mechanical. In the year 1846 he commenced business in his native town, during a time of agitation and distress in Ireland, when close application was all the more necessary.

In the summer of 1847 he married Anne, daughter of Isaac and Mary Clarke, of Grange, Co. Antrim. After the death of his mother, his own health not being very good, he disposed of his business, and with his family moved in 1861 to the neighbourhood of Dublin, where he enjoyed country life and the pleasures of experimental farming. Many of his leisure moments were devoted to scientific research, for which he had a great love, but the Holy Spirit showed him that he was becoming too much absorbed by this, and also that it was his Master's will that he should enter a higher service, namely, that of speaking as a minister of the Gospel in meetings for worship. Being of a diffident disposition, this was to him very formidable, and it was a considerable time before he yielded fully to this requirement. It was while attending Churchtown meeting that he first spoke in the ministry, and realised the joy of proclaiming the glad tidings of salvation through Christ Jesus. Many have testi-

fied to the value of his gift, and the blessing he became in public as well as in private life. He was frequently present at Dublin meeting, and exercised his gift there.

In the year 1864 he removed to the north of Ireland, taking up a position of trust with the Bessbrook Spinning Company. Soon after settling there the loss of his youngest child, a girl of twelve, was a great grief to him. While residing at Bessbrook, where he remained for eight years, he was recorded a minister by Lurgan Monthly Meeting.

In the year 1873 F. S. Davis spent six months in America with a minute for religious service, which he carried out at his own expense. He attended both the Orthodox and Hicksite Meetings, principally in the States of New York and Pennsylvania. Concerning this visit he said, "The ground I have felt it right to take with these Friends as well as with our own is, that until the Bible is recognised, and the Bible alone, as the rule of faith and practice, we shall never be free from schism." After his return from America he received many letters and messages stating how acceptable and helpful his service had been. A Friend there having put into verse the well-known incident in the life of Rowland Hill called "The Three Bidders," and given F. S. Davis a copy, a relative in the north of

Ireland, much interested in Christian work, to whom F. S. Davis showed these verses, had them printed and very widely circulated, and was rewarded by its coming to his knowledge that they had proved a blessing to numbers. F. S. Davis also had the verses printed and further widely distributed both in England and Ireland.

In the year 1878 Francis S. and Anne Davis (the latter now an elder), removed to Matlock, previous to which, for some five years, he visited different meetings with minute for religious service. During his ten years' residence at Matlock he largely exercised his gift in the ministry in that meeting, and had the privilege of making the acquaintance of a large circle of English Friends, which he much appreciated, and often referred to in later years. While Matlock was still their home, he, with his wife, at the request of the Home Mission Committee, visited St. Ives, Cambridge, Dover and the Isle of Wight, and his friends have reason to believe that his labours in these places were not without fruit. His interest in the welfare of young men was great, and many have testified to the help and blessing he had been to them at critical periods of their lives.

Returning to Ireland in 1888, F. S. Davis settled in Newry, in order to be near his daughter,

and again became a member of Bessbrook Meeting, in which his voice was frequently heard. He was faithful and diligent in visits to families and individuals, his presence and words of kind sympathy ensuring a welcome among our own members, as well as others. His humility was manifest to all, and few have better exemplified in life, manner, and conversation, the meekness and gentleness of Christ. In his Bible was found, in his own handwriting, the following short confession of faith :—

“ There is *one* God and *one* Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all. What Christ *is able* to do : To save *unto the uttermost* all that come unto God by Him, seeing He ever liveth to make intercession for them. What Christ *has done* : Hath abolished death and brought life and immortality to light through the Gospel.”

His last illness was short, and the day before his death he said to his dear wife, “ I thought when this illness came it might prove to be my last, and if you are willing to give me up, and it is the Lord’s will to take me, I have no fear for the future.” He had always regarded death as a conquered foe.

His mind was quite clear up to the last, and he was able to recognise and welcome his son who had

arrived from a distance a few hours before the close. Soon after, he peacefully passed away, surrounded by his family, as a shock of corn fully ripe for the heavenly garner. **1297163**

Quotations may be not inappropriately given from one or two of the numerous letters since received by his wife and daughter.

One Friend wrote, "He always left the impression on my mind that he was one who practised what he taught, and felt deeply what he uttered. I think his heart was full of love, too—love to God and love to man." Another wrote, "When I thought of his blameless life, and the peace of his declining years, the prayer rose to my lips, "Let me die the death of the righteous, and let my last end be like his."

Another who knew him well wrote : "He was one whose words, supported by consistency, I shall not forget while recollection lasts. They were as the words of the wise, as nails fastened in a sure place."

The interment took place at Bessbrook, a solemn meeting being held in the Meeting-house. A minister who was present, writing to an absent member of the family said : "Life eternal it seemed—not death."

ALICE DELL,	85	25	12mo.	1901
<i>Tooting Park.</i> Widow of Richard Dell.				
RICHARD V. DELL,	15mo.	16	7mo.	1902
<i>Walthamstow.</i> Son of Francis and Sarah L. Dell.				
JAMES DENTON,	64	19	6mo.	1902
<i>West Ham.</i>				
JOHN DICKENSON,	76	4	6mo.	1902
<i>Settle.</i>				
FRANCIS DIX,	88	22	7mo.	1902
<i>Norwich.</i>				
SARAH DREWRY,	72	9	3mo.	1902
<i>Wetheral, nr. Carlisle.</i>				
ELIZABETH A. DUCK,	79	14	5mo.	1902
<i>Ringwood.</i>				
MARTHA A. DUTTON,	68	11	10mo.	1901
<i>Bolton.</i> Widow of James Dutton.				
MASON DYSON,	73	19	9mo.	1902
<i>Leeds.</i>				
BENJAMIN F. ECROYD,	61	1	11mo.	1901
<i>Grayrigg.</i>				
MARGARET A. EDEN,	52	16	1mo.	1902
<i>Darlington.</i> Widow of Thomas Eden.				
JANE EDMONDSON,	73	11	4mo.	1902
<i>Kendal.</i>				
CAROLINE ELLIOTT,	67	23	1mo.	1902
<i>Commercial Street, London.</i>				

CHARLOTTE Z. ELLIS,	77	19	10mo.	1901
<i>Burton-on-Trent.</i>	Widow of Charles Ellis.			
SARAH ELLWOOD,	73	21	1mo.	1902
<i>Cambridge.</i>				
MARY H. EVANS,	63	15	11mo.	1901
<i>Christchurch.</i>	Widow of Josiah Evans.			
EDMUND C. FAGG,	83	2	6mo.	1902
<i>Folkestone.</i>				
ELI FERN,	71	13	7mo.	1902
<i>Bournville.</i>				
ELIZABETH FIELD,	73	3	10mo.	1902
<i>Harrogate.</i>	Widow of Francis Field.			
FANNY FITZPATRICK,	81	22	12mo.	1901
<i>Killiney.</i>	Wife of Richard Fitzpatrick.			
BINA FOSTER,	30	31	7mo.	1902
<i>Westminster.</i>				
HARRIET H. FOX,	74	13	1mo.	1902
<i>Sutton, Surrey.</i>				
HUGH COURTENAY FOX,	53	14	4mo.	1902
<i>Gordon Square, London.</i>				
ADA A. GARNER,	40	16	10mo.	1901
<i>Holloway.</i>				
CHARLES GILL,	58	16	3mo.	1902
<i>Barnsley.</i>				
MARY ANN GILL,	72	11	10mo.	1901
<i>Plymouth.</i>	Wife of Thomas Gill			
WILLIAM J. GILMORE,	56	12	4mo.	1902
<i>Belfast.</i>				

SARAH GILPIN,	73	2	6mo.	1902
<i>Great Grimsby.</i> Widow of James B. Gilpin.				
ANNA R. GLOVER,	72	20	2mo.	1902
<i>Haslemere.</i>				
MARY E. W. GORM,	41	28	12mo.	1901
<i>Leeds.</i> Wife of Joseph H. Gorm.				
SARAH GOUCH,	81	29	12mo.	1901
<i>Waterford.</i>				
ANN GRAHAM,	76	6	2mo.	1902
<i>Grange-over-Sands.</i> Wife of Michael Graham.				
EDWARD P. GRAY,	56	25	9mo.	1902
<i>Crouch End.</i>				
JAMES H. GRAY,	49	13	12mo.	1901
<i>Pollokshields.</i> An Elder.				
JOSHUA GREEN,	69	17	12mo.	1901
<i>Drumcondra.</i>				
THOMAS J. GREER,	86	30	11mo.	1901
<i>Belfast.</i>				
GEORGE S. GREY,	71	1	4mo.	1902
<i>Sunderland.</i>				
ELIZABETH L. GRIBBLE,	75	24	9mo.	1901
<i>Lindal-in-Furness.</i> An Elder. Wife of Benjamin Gribble.				
ELIZABETH P. GRÖNE,	53	19	12mo.	1901
<i>Colchester.</i> Wife of Ferdinand E. Gröne.				

JANE HALL,

58 7 2mo. 1902

Wigton.

The sweet ministry of the life of this beloved friend amidst the limitations of an invalid couch, her diligent seed sowing of love, her sympathetic and loving nature, and the helpful and refreshing influence she exercised over many who were privileged to know her, convey, it is felt, an instructive lesson to others, to occupy the gifts committed to them, especially the gift of watching over one another in love.

She was the second daughter of Richard and Mary Hall, of Waverton, and was one of a large family of brothers and sisters.

Her constitution was never strong, and during the last twenty years of her life she was mostly confined to her couch, bearing her deprivations, one of the greatest of which was her inability to attend meetings, with quiet gentle patience. But though her daily round was thus so circumscribed her loving nature and wide interests broke down the partition wall between her and the outside world, and eternity alone will reveal the good influence she exerted on many lives.

Her bright personality, and the spirituality of her face, were very inspiring to those who sat by her couch, and with whom she entered into sympathy

in their cares, sorrows, or pleasures, and who went back to their life's work helped and cheered. The members of her own family, older and younger, to whom she was tenderly attached, the friends of her own meeting, and indeed of the Quarterly Meeting, the teachers and children at Wigton School, and many invalids whom she was able to encourage and help by correspondence and in other ways :— these were some of the objects of her care and interest, and her loving acts and thoughts for them were amongst the many ministries she was enabled to perform. Her truly humble and watchful spirit did not permit her to think much of herself and her own powers, and she would say, “ it is not in my own strength I can do this or that.”

She was deeply attached by conviction to the principles and distinguishing views of Friends, and earnestly desired their promulgation, and she took a lively interest in the service of those who she believed were following the Lord and advocating His cause, whether by word or pen. In a letter written a few weeks before her death, she remarked, “ I do wish that Friends would generally be loyal to our own Society (whilst liberal to others), as there *is* a work for us still to perform, and I long that we may individually be stirred up to greater faithfulness.”

The death of her brother Thomas early in 1897, followed in 1899 by that of her oldest brother Joseph, and her inability to stand by the side of either before they crossed the river, much affected her. She spoke of her position as the oldest of the family remaining, and she seemed increasingly to feel the uncertainty of her own life, and the necessity of being ready when the summons came. This is evidenced in some of her letters written during the last months of her life, when she felt more physical infirmity and an increase of weakness.

She writes, 21st Eleventh Month, 1901 :—" We are fast hastening towards the end of the earthly journey ; may the day's work keep pace with the day, is my earnest prayer ; then whenever the summons to depart is heard, we may, through redeeming love and mercy, be ready to enter into the presence of the King." To her sisters and brother-in-law she wrote : 29th Twelfth Month, 1901 :—" How the years do speed along, bringing with them many changes, and one is frequently reminded that here we have no continuing city ; may we be each safely gathered into the realms of eternal peace when our life's work is accomplished, is my earnest prayer."

In the last notes she is believed to have penned, she said, after writing of her uncertain state, 7th of First Month, 1902 :—" However circumstanced, we

have this blessed assurance that we cannot drift beyond His love and care, which is sweet indeed, and we feel that we can so safely leave the future with God. I must just leave the result with Him, who knows the end from the beginning."

It was hoped by her medical attendants that her state of suffering would be relieved, and her valuable life prolonged by an operation, though her friends greatly feared for the result in her enfeebled condition. They left the decision to herself, and her own words were, "I have asked no one's advice, only divine guidance"; and expressed her belief that it was right to use all the means possible, and that whatever might be the issue, it would be all for the best. Her strength ebbed rapidly afterwards, but she remained conscious and calm till the peaceful close. She said, "We must be patient, and put our trust in God"; and at another time, "His goodness and mercy have followed me all the days of my life." Thus quietly and calmly did she yield up her spirit into the hands of her God and Saviour, to exchange, we fully believe, her suffering condition for one of heavenly joy.

"Who can mourn for her departure,
When such peace and rest are given?
She, who sees the face of Jesus,
Is at home with Him in heaven."

- DOROTHY E. HALLIDAY, 17 26 6mo. 1902
Rathmines. Daughter of Samuel Halliday.
- NANCY HAMER, 68 8 5mo. 1902
Bolton. Wife of Daniel Hamer.
- ELIZABETH HANBURY, 108 31 10mo. 1901
Richmond, Surrey. A Minister. Widow of
 Cornelius Hanbury.

Elizabeth Hanbury, whose earthly life of over a century was closed on the 31st of Tenth Month 1901, at Dynevor House, Richmond, was the daughter of John Sanderson, of Arnthorpe, Yorkshire, who, after his removal to London and association there with earnest members of the Society of Friends, himself joined the Society. His youngest daughter Elizabeth was born in Castle Street, All Hallows, London Wall, on the 9th of Sixth Month, 1793. The London of that day did not shut out its inhabitants from the sight of trees and flowers, and her life-long delight in nature seems to date from walks with her father in their city garden in Leadenhall Street, and with her nurse in Moorfields, where, in those days, the cows were milked. In her younger years she found pleasure in rather varied reading, especially of poetry, and to her latest days her thoughts, whether grave or gay, were apt to find utterance in verse. But with a naturally lively temperament, and a great power of enjoy-

ment in outward things, there seem to have been present in her young heart earnest longings for spiritual life and growth, which the associations around her tended to cherish and develop. Such feelings find expression in a letter written in her eighteenth year to her sister Mary Sanderson (afterwards Mary Sylvanus Fox, of Wellington), four years older than herself, who was already an acknowledged minister, at this time engaged in religious service in Bristol. She writes :—

6th of Fourth Month, 1811. “ I sometimes fear it is wrong in me to be so anxious for thy return, assured as I am that thou art moving in the line of duty, and fulfilling that work that the great Master hath assigned thee ; how can I suffer such a narrow idea as my own peculiar gratification to have any influence in my thoughts. No, far be it from me to wish thee in any other place, or any otherwise occupied than thou art at present. Still mayst thou continue thy labours in the Lord’s vineyard, who hast early begun in the morning of thy day. And may thy labours therein be blest, as I doubt not they will.

“ And when the arduous task is o’er,
Mayst thou from all thy labours cease,
And to the father’s home once more
Return with the rewards of peace.

That peace which from obedience flows
To soothe the sorrows of the just;
That peace which heaven above bestows,
On those who in their Saviour trust.
But Mary, shouldst thou be so blest
And to Mount Zion joyful go,
Think of the sister thou hast left
Still hungering in the plains below.
Oh, think of her whose wavering mind
Through life with pace uncertain treads,
Who now is to the right inclined,
Now follows where false pleasure leads.
Ah, what avails it to admire
The beauty holiness displays,
If yet we strive not to acquire
That which with words alone we praise.
Yet even in this uncertain road
Hope sometimes cheers me with the view
That He who is my sister's God
May be at last my Saviour too."

Her mother had died when she was in her second year, and the family removed to a roomy house in the Old Jewry where they kept up intimate intercourse with many Friends in London and the neighbourhood, amongst them with the Gurney family; and when Elizabeth Fry began her well-known work amongst the prisoners in Newgate, Mary Sanderson first, and later Elizabeth, were enlisted among her helpers. A letter of Mary

Sanderson's, given in the Life of Sir T. F. Buxton, describes the scene of wild confusion at their first visit ; and the task was an arduous one of introducing order and organisation amongst the women, and providing work and matrons for them on board the convict ships. Prison officials and fashionable ladies would come from time to time to look on at the work, or to listen to the addresses and Bible readings for the prisoners. A playful account of one such visit occurs in a letter to Mary Sanderson :

“ I was at Newgate on 7th day, and met H. Messer, A. Pim, and Hannah, and the newly-installed sheriff and *all* the grandees.

They looked at the knitting, the patchwork and
bags ;

(But a minute before I had looked up my rags) ;
Admired the improvements the ladies had made,
But though the subscription book open was laid,
They offered no money, and we could not beg,
So away they all went with a bow and a leg ! ”

The Anti-Slavery Society, and other philanthropic efforts of her day, shared also in her time and interest.

In 1826 she was married to Cornelius Hanbury, whose views and sympathies were altogether in harmony with her own. William Allen, Stephen Grellet, Thomas Shillitoe, William Forster, and

others of the apostolic ministers of that day were in their circle of nearest friends, and large companies from far and near shared their hospitality at the Yearly Meeting time. Elizabeth Hanbury was acknowledged as a minister about the year 1833. She never travelled much in that capacity, but her communications in her own meeting were frequent ; her message was emphatically that of the Gospel, and was characterised by warmth of feeling and clearness of expression. In her home life her example and influence were invaluable to those about her ; not only did order and peace prevail, but there was an unfailing fund of bright life and happy interest around her, constituting a delightful atmosphere for children and servants. She was careful in the choice of servants, and her treatment won their loving respect and faithful service.

In 1858, Cornelius and Elizabeth Hanbury, with their only daughter, Charlotte, exchanged their London home for one in the neighbourhood of Wellington, Somerset. Their life in the country, first at Ford and then at The Firs on Blackdown, was much enjoyed in its freshness and freedom, and was shared by many congenial friends. On settling in the country, Charlotte Hanbury's thoughts were turned to the spiritual needs of their neighbours. On her pony she went far and wide over the hills,

and cottage visits and cottage meetings were welcomed in the lonely hamlets. The Firs was the centre and main-spring of all that went on. Its master ministered to the sick, its mistress to the needy, and its visitors were often enlisted in the service.

Cornelius Hanbury died in 1869, and eighteen years afterwards Elizabeth Hanbury and her daughter left the west of England for Richmond, Surrey, where, at Dynevor House, the home of her son Cornelius Hanbury, and in the congenial care and companionship of her children and grandchildren, the remaining years of her life were spent. At Richmond she was in the midst of Christian work and interests that called out her warmest sympathies. Her grand-daughters, who had begun their training in such work on Blackdown, were engaged in missionary labours at home and abroad, and her daughter kept up personal intercourse with some of the most earnest Christian people on the Continent and in England, and in her visits to Morocco, and efforts to improve the condition or to lighten the sufferings of the miserable tenants of its prisons, took with her her mother's fullest participation, and brought back from each journey new interests that harmonised with those of her mother's earlier years.

Though much separated in her later years from the meetings and the social intercourse of Friends, she yet kept warmly and firmly her attachment to her own religious Society. A message to the Yearly Meeting of 1900 conveyed the expression of her warm feelings towards her fellow members ; and still later those around her could gather how her thoughts were going out towards those with whom she had been associated in other days, with desires that they should remember that if their numbers were small, the Spirit's power and presence were still the same ; and for the young Friends that they should give their hearts to God in youth, and so should find in after days the blessed reward of His service. She felt the deepest sympathy with the views of Friends as to the unlawfulness of war for the followers of Christ. This had been a specially strong point in drawing to the Society of Friends her dearly loved father, the memory of whose bright, beautiful and genial character she fondly cherished to her latest days.

Elizabeth Hanbury's hundredth birthday was a family event of peculiar interest, and she was then able to be in the garden the centre of a group of children and grandchildren who were photographed together. For long after this she was still able to spend a part of each day in her sitting room, and

occasionally to receive visits and relations ; but the general failure of sight and hearing diminished her means of employment and of intercourse, and made her often express her wonder at the lengthening of her days, and a longing for the end which seemed always so near. Still she kept her trust that all was ordered right, and looked with hope and joy to the future. In her 105th year she said :

“ I have entered a valley long narrow and steep,
Where rocks, hills and bushes make shadowings
deep,
But there's Light at the end ; oh ! such glorious
Light,
The longer I gaze, it grows ever more bright.”

And later :

“ Not a shade nor a cloud is in view,
I know that my Saviour is true,
And what He has promised He'll do.”

In her last year she was called to meet almost the heaviest trial that could befall her—the death after a short illness of her beloved daughter. This unexpected blow was borne with patient resignation to the Will that cannot err, and in hope of a re-union that could not be long delayed. In the last months of her life many hours of the day as well as the night were spent in sleep, but when awake her heart and mind would still respond to the interests around her.

Lady Errol, who visited her sick room, took a message to the Queen from her oldest subject,—“Tell her I thank God for what she is and for what she has been to us.” On the 31st of Twelfth Month her grand-daughter reminded her, “this is the last day of the year”; she said, “Yes, dear old year”; and on its being remarked, “To-morrow you will begin your third century,” she said, “Yes, it is very, very wonderful, I don’t understand it, but I suppose there is some wise purpose why I remain so long.” Later, and when her strength seemed failing, she said, “I cannot speak much more, but I can think and I can love.” Peacefully and painlessly she breathed her last on the morning of Tenth Month 31st, 1901, aged 108. Her remains were laid in the Friends’ Burying Ground at Wellington, beside those of her husband and of others she had loved; and the words spoken by her grave were the utterance of thanksgiving for the entrance into the Heavenly City of one who for over a century had walked in the light thereof.”

ELLEN HARKER, 53 4 12mo. 1901

Darlington. Wife of John Harker.

WILLIAM HARLOCK, 85 16 1mo. 1902

Dunedin, New Zealand.

ALICE M. HARRIS, 24 7 2mo. 1902

Croydon. Wife of George P. Harris.

GEORGE HARRISON,	74	8	9mo.	1901
<i>Eccles.</i>				
JOHN O. HARRISSON,	91	12	11mo.	1901
<i>Braintree.</i>				
ANNA HARRISSON,	35	8	4mo.	1902
<i>Braintree.</i> Daughter of John O. Harrisson.				
MARY HARTAS,	82	12	2mo.	1902
<i>Staindrop.</i> Widow of George H. Hartas.				
THOMAS N. HARVEY,	65	24	11mo.	1901
<i>Waterford.</i>				
HENRY B. HAUGHTON,	36	2	12mo.	1901
<i>Ranelagh, Dublin.</i>				
JAMES H. HAYDOCK,	28	29	9mo.	1902
<i>Grange, Ireland.</i>				
MARY HAYGARTH,	49	19	2mo.	1902
<i>Ackworth.</i>				
JANE HAYLLAR,	73	1	5mo.	1902
<i>Newport Pagnell.</i> Widow of Richard Hayllar.				
ALICE M. HILTON,	43	13	3mo.	1902
<i>Hackney.</i> Wife of James A. Hilton.				

Alice Mary Hilton was a highly valued member of the Society of Friends. She had been united with the Wesleyan body, but became a member with Friends soon after her marriage with James Arthur Hilton, second son of John and the late Marie Hilton. For some years before her death she was in the station of Overseer in Ratcliff and Barking Monthly Meeting.

She was decidedly talented, had a refined mind, well cultured, and was of a modest disposition.

She devotedly aided her husband's mother in her benevolent work, and for three years subsequent to M. Hilton's death she superintended the affairs of the Stepney Causeway Creche, conducting all the correspondence, collecting the funds, and keeping the accounts.

Though very devoted to her home and little family, she found time for some outside work. Her last loving undertaking was as follows:—The Principal of a collegiate school, in which she had been mainly educated, retired after many years of service. A. M. Hilton successfully set about obtaining a considerable sum of money to present as a tribute of respect to the lady. But before the presentation took place she was seized by an attack of influenza, followed by pneumonia, and passed away in a few days in her forty-fourth year, leaving three dear children with her husband to mourn her loss.

During her short and painful illness she was incapacitated from conversing more than a very little, but said enough to evidence as death approached, that, as it had been in time of health, she was fully trusting in her Redeemer, and was entirely submissive to the divine will. Very near her

end, in her prostration, she pathetically remarked, "Life has been very sweet to me, and I should like to stay, but I have no fear." She expressed very tender affection for all her near relatives and friends, and passed away in a state of unconsciousness.

THOMAS HILTON, 70 23 2mo. 1902
Malvern.

JOSEPH J. HINCHLIFFE, 72 18 7mo. 1902
Newport, Monmouth.

RACHEL D. HODGKISS, 17mo. 3 8mo. 1902
Bournville. Daughter of James Hodgkiss.

MARY HODGSON, 70 18 3mo. 1902
Settle.

JAMES S. HOLDSWORTH, 76 26 11mo. 1901
Greystone, Holme, nr. Carnforth. An Elder.

CHARLES J. HOLMES, 81 10 2mo. 1902
Sankey, nr. Warrington.

MARIA HOPPER, 67 18 11mo. 1901
Darlington. Widow of James Hopper.

PRISCILLA E. HORTIN, — 1 2mo. 1902
Windsor, Canada.

WILLIAM W. HOYLAND, 79 14 9mo. 1902
Selly Oak.

WILLIAM HUGHES, 77 22 6mo. 1902
Ross.

WILLIAM HUNT, 70 29 6mo. 1902
Sunderland.

HENRY HURTLEY,	82	6	7mo.	1902
<i>Old Malton.</i>				
BEDFORD IMPEY,	78	7	5mo.	1902
<i>Northfield.</i>				
PRISCILLA IMPEY,	78	22	8mo.	1902
<i>Northfield.</i> Widow of Bedford Impey.				
PHILIP H. IMPSON,	75	20	2mo.	1902
<i>Norwich.</i>				
RICHARD IRWIN,	78	7	1mo.	1902
<i>Crumpsall, Manchester.</i> An Elder.				
RACHEL IRWIN,	80	3	6mo.	1902
<i>Crumpsall, Manchester.</i> An Elder. Widow of Richard Irwin.				

Richard and Rachel Irwin were both devoted members of the Society of Friends ; the best years of their lives were given to its service, and no sacrifice of time or strength was ever considered too great where its interests were involved.

They were both natives of Cumberland. Richard Irwin was born eighteen miles north of Carlisle, near the little meeting-house of Thornyland, which was given to Friends by one of his ancestors. At the age of sixteen he was apprenticed to a grocer in Carlisle, and on completing his apprenticeship he took a situation with a tea dealer in Manchester, where he resided the rest of his life. Shortly after settling there Richard Irwin was received as a

member of the Society, his father having lost his membership through marrying out. Before he was thirty years of age he went into business with another Friend as wholesale tea and coffee dealers. He travelled a good deal himself, and having become a staunch teetotaler when still in his teens, for many years he had to suffer no little persecution at the hands of fellow-travellers "on the road" on account of his total abstinence principles. Besides his personal example, he tried to do a little missionary work for the temperance cause, by extending an invitation to several Friends and business acquaintances to call at his warehouse for a cup of tea in the afternoon, instead of resorting to licensed houses for refreshment. He was one of the little group of Friends who started the Friends' First-day School in Manchester in 1848.

His marriage took place in 1854. His wife, Rachel Watson, was the daughter of Joseph and Jane Watson, of Brigham, near Cockermouth. She was descended from a long line of Friends, many of whom, in the early days of the Society, had to suffer loss and imprisonment for conscience' sake. Her parents, valued members of their own meeting, were "given to hospitality," and she distinctly remembered Joseph John Gurney, Elizabeth Fry, and Stephen Grellet, among the many Friends

who were entertained at their little home. Stephen Grellet had travelled in America for two years with her grandfather, John Hall, and was on that account especially welcome : she liked to recall the fatherly way in which he addressed her sister Hannah—the oldest of the group of children—as “ my daughter.”

Rachel Watson was educated at Wigton School, and then served her apprenticeship there. She and her sister afterwards carried on a school at Cockermouth, which was deservedly popular with the townspeople.

During the early years of her married life, home duties engrossed much of her time ; but as soon as circumstances permitted, she resumed the interest in church work which she had formerly shown. For many years Richard and Rachel Irwin served their meeting as elders, and for a still longer period as overseers ; and for fifteen years or more a large proportion of the ministers visiting Manchester from different parts found entertainment in their home. But as old age crept on, active participation in meeting work became more and more difficult.

For the last three years of their lives they were both to a large extent invalided. In Eighth Month, 1901, both were confined to bed, and never got downstairs again. Richard Irwin's illness was of a

very complicated nature, and his complete helplessness made his condition very sad. It was touching to see his wife leave her own bed to creep into his room and spend a few moments at his bedside. She enjoyed repeating hymns to him, and they spoke much together of meeting again in the home beyond.

Richard Irwin was the first to go. After many months of severe suffering, he succumbed to the fourth attack of hypostatic pneumonia, and breathed his last early in the morning of the 7th of First Month. His brave wife survived him just five months. After she had partly recovered from the shock of his death, she rallied a little and was able to sit up for a few hours daily. She busied herself with sewing and knitting, and learning passages of Scripture, which she repeated over during the sleepless hours of night. She greatly appreciated the gifts of flowers and fruit which came week by week, also the visits of Friends and others who were very kind in calling to see her.

But the attacks of palpitation which had caused her family so much anxiety during the winter, returned, and became more and more distressing and persistent, and it soon became evident that the heart was worn out. It was hoped that skill and care might prolong life, but she herself was con-

vinced that the end was near. She gradually sank, but remained conscious to the last.

Her last words, spoken very indistinctly, ten minutes before her death, were, "Farewell, farewell"; and then her patient, gentle spirit passed away, to rejoin the husband to whom she had been such a faithful help-meet for forty-seven years.

ELIZABETH JACKSON,	72	4	11mo.	1901
<i>Southport.</i> Widow of Richard Jackson.				
SHADRACK JACKSON,	80	10	9mo.	1902
<i>Burnside, nr. Garstang.</i>				
MARY C. JAMES,	89	8	6mo.	1902
<i>Walthamstow.</i> Widow of Charles James.				
SARAH JAMES,	79	2	12mo.	1901
<i>Great Ayton.</i> Widow of William James.				
JANE JENKINS,	87	15	4mo.	1902
<i>Cardiff.</i> Wife of W. H. Jenkins.				
JOHN JENNINGS,	—	7	5mo.	1902
<i>Woodhouse, Sheffield.</i>				
ESTHER JOHNSON,	38	18	3mo.	1902
<i>West Kirby.</i>				
JOHN JOHNSON,	45	22	11mo.	1901
<i>Kingswood, Bristol.</i>				
ELEANOR F. JONES,	30	19	11mo.	1899
<i>Longreach, Queensland.</i> Wife of E. J. Jones.				
JOB JONES,	50	28	3mo.	1902
<i>Penybont.</i>				

TIMOTHY KEAN, <i>Bollington, Cheshire.</i>	58	3	2mo.	1902
EDITH M. KEOHLER, <i>Clonskeagh, Dublin.</i>	30	30	8mo.	1902
Wife of Robert N. Keohler.				
FREDERICK R. KING, <i>Ashton-on-Mersey.</i>	36	13	6mo.	1902
GULIELMA M. KING, <i>Evandale, Tasmania.</i>	36	20	7mo.	1901
Wife of Thomas J. King.				
SAMUEL KING, <i>Elswick, Lancaster.</i>	84	14	4mo.	1902
SAMUEL KING, <i>Moseley, Birmingham.</i>	71	24	3mo.	1902
THOMAS LAMBERT, <i>Gayle, near Hawes.</i>	64	28	7mo.	1902
JAMES LATIMER, <i>Gloucester.</i>	86	23	9mo.	1902
FODEN LAWRENCE, <i>Torquay.</i>	88	6	11mo.	1901
A Minister.				
<i>(For Memoir see end of Obituary.)</i>				
JOB B. LEA, <i>Sheffield.</i>	62	28	5mo.	1902
CAROLINE A. LEAN, <i>Acton.</i>	60	5	2mo.	1902
EDWARD LEICESTER, <i>Hayton, near Carlisle.</i>	67	3	2mo.	1902
PURSEGLOVE LESLEY, <i>Pakefield.</i>	84	17	12mo.	1901

JOHN LEWIS	78	24	10mo.	1901
<i>Sidcot.</i>				
JOHN LITTLE	84	29	4mo.	1902
<i>Alston.</i>				
SARAH A. LITTLE,	38	22	11mo.	1901
<i>Stockport.</i> Wife of Arnold Little.				
MARY A. MACKNESS,	66	26	11mo.	1901
<i>Wellingborough.</i>				
ARTHUR MAGINNIS,	35	21	12mo.	1901
<i>Donnybrook, Dublin.</i>				
ABEL MAGNALL,	73	8	2mo.	1902
<i>Westhoughton.</i>				
ANNA MANLEY,	72	29	10mo.	1901
<i>Bristol.</i> Wife of George D. Manley.				
LAWRENCE MARRIAGE, JUN.,	26	7	3mo.	1902
<i>Fingrith Hall, near Chelmsford.</i>				
THOS. W. MARSH,	70	21	1mo.	1902
<i>Chelsea.</i> An Elder.				

The sudden death of Thomas William Marsh removed from the midst of his friends "a man greatly beloved," and highly esteemed for his uprightness and singleness of aim, and for his helpfulness and usefulness in a variety of ways. He might be described as a typical Friend, not of the kind who were expected to shake the country round in the ancient days, but rather as an instance of the result at its best, of the teaching and training

which prevailed in the Society a generation ago. He had not had, as far as was known, any strongly-marked or vivid experiences in the spiritual life. He seems to have grown into what one of his friends calls "a profound silent reverence for the unseen Guide of our life," accompanied by the most scrupulous integrity and self-control in the smallest as well as the greatest things. He heard and obeyed the divine voice, and following the Lord, he did not "walk in darkness," but had the "light of life." A silent man, yet one who exercised great influence, and did not withhold on fitting occasions the words of counsel or encouragement.

He was born at Dorking, Surrey, in 1833, and continued to live there until eleven years previous to his death, when he removed with his wife to Chelsea. His mother died when he was an infant, and he and his sister were brought up under the care of an aunt, who kept house for her brother after his wife's death. The last nine years of his father's life were spent in much suffering, during which time his son was his devoted attendant, watching over him by night and day. It was subsequent to his death, and very soon after that of his only sister, that Thomas W. Marsh was united in marriage with Anne Warner, formerly of Philadelphia, whom he first met when she was in England

on a visit. They were married in 1882, and their union, which was greatly blessed, while securing his earthly happiness, contributed also to the development of his character, and the extension of his usefulness. He had been diligent and valuable at Dorking, both in the town and amongst Friends, and when the call came to remove to Chelsea, he was well equipped for the work that lay before him there. Many who were not amongst their most intimate friends will remember their pleasant home in Cheyne Walk, in connection with the little Chelsea Meeting, which was held there on First-day afternoons or evenings. Instituted first by Caroline E. Stephen, it was carried on for eleven years under the care of T. W. Marsh and his wife, and he took the greatest interest in it.

They attended Westminster Meeting, and it was in the Monthly Meeting to which he belonged that he found a special field of usefulness during his later years. He was always willing to accept appointments, even those that were unpopular or distasteful, showing in this, as in other things, a peculiarly unselfish nature. Occupied with committee work, and faithful in all the duties connected with it, he was preserved from fulfilling them in a dry perfunctory manner by the sweetness of his nature, as well as by the deep underlying desire

to promote the cause of truth and righteousness. He was one who thought for himself, and held his opinions with modesty and firmness, and having much quiet power, and a calm and well-balanced judgment, he, doubtless, had more influence than he knew. He filled the offices of Elder and Overseer for many years, occupying both with unflinching faithfulness.

His line of service was sometimes extended to wider spheres. In 1887 he accompanied his wife on a journey in the interests of Peace to some of the capitals of Europe, and in 1895, by appointment of the Meeting for Sufferings, he went with Edmund Wright Brooks to St. Petersburg to present an address from the Society of Friends to the Czar. He had travelled a good deal on the Continent, and had visited Palestine and the United States; he was fond of travelling, though greatly attached to his home. He took a warm interest in Old Chelsea, and enjoyed introducing his visitors to the different localities with their many historical associations. Perhaps a casual observer would scarcely have suspected him of poetic and artistic taste, but he possessed both, and wrote poetry occasionally himself. Now that his friend John Bellows has also been taken from us, it is interesting to know his estimate of his character. He says: "I do not

think Thomas William Marsh was nearer to anyone outside his own family than to myself, in the love I had for him. Of all men I knew so much of, he seemed to me the most perfect in spirit, the closest in his walking with God, the sweetest in the influence that comes from that communion: and I cannot regard the suddenness of his removal otherwise than as an evidence of His goodness who does all things well. He was ready, and he was not left longer on earth to complete his preparation ; for ‘ God took him.’ ”

His health had been generally good, and it was not until the autumn of 1901, when absent from home, that a slight attack on the heart revealed a weakness which ultimately caused his death. There was, however, no immediate return of these symptoms, and life went on much as usual after reaching home. On the 21st of First Month, 1902, he attended committees at Devonshire House, and the weather being fine he walked most of the way back. The exertion was probably too great. An attack came on shortly after he retired to rest, and very soon his life on earth was over.

A few days later the funeral took place at Winchmore Hill. It was an occasion peculiarly appropriate in the recognition of a beautiful life and its sudden ending, and there was nothing to

mar the sense of peace that mingled with the sorrow of the deepest mourner there.

A few lines of T. W. Marsh's own composition may fitly close this sketch :—

“ The waves of sorrow beat not
 On that blest and happy shore.
 Hushed is the storm and tempest,
 And the breakers' restless roar,
 In that peaceful, restful haven
 Where the tide of life is o'er.”

EMILY MARSHALL,	82	18	4mo.	1902
<i>Ipswich.</i> Wife of Mark Marshall.				
CHARLOTTE MARTIN,	80	31	10mo.	1901
<i>St. Luke's, London.</i>				
JANE A. MASHITER,	38	3	3mo.	1900
<i>Eccles.</i> Wife of Thomas Mashiter.				
MARY E. MASON,	35	7	5mo.	1902
<i>Preston Patrick.</i>				
THOMAS MATTHEWS,	50	17	9mo.	1902
<i>Sunderland.</i>				
WILLIAM S. MATTHEWS,	80	2	12mo.	1901
<i>Pontefract.</i>				
RACHEL E. P. MAURITZI,	29	8	8mo.	1902
<i>Holloway Road, London.</i>				
JAMES McCUBBING,	50	13	11mo.	1901
<i>Sunderland.</i>				

James McCubbing was born in Dumfriesshire on the 5th of Tenth Month, 1851. His parents

were farmers of sturdy Christian character, who brought up their family to serve God.

When James was a boy, about ten years of age, an old man gathered the children of the neighbourhood into a barn, and faithfully preached the love of God made manifest in Christ Jesus.

He and a younger sister, unknown to each other, prayed God to make them His children ; but a short time after, James, while with a playfellow, completely lost control of his temper, and used bad language, which led him to believe he was not a Christian, and he gave up all hope or effort ; but he frequently said, "the impressions of that time never left me."

After leaving home, he was much sought after on account of his happy, genial nature, and lived a worldly, godless life. While residing in Carlisle with his wife and children, his mother, who had come on a visit, caught a chill and died. He was deeply impressed by this, especially as her last words to him were : "If you want to meet me in Heaven, James, you must change your life." Many good resolutions were made at her graveside, but alas, in his own strength, and only to be broken.

In 1891 he was made to realise that he had spoiled his life, and was brought under conviction for sin, and through the verse John iii. 16, quoted

to him by Theodore Nicholson, he came to a knowledge of Christ as his Saviour, and from that day his life bore testimony that he was a new creature in Christ Jesus.

He was employed as agent for sewing machines, and sought opportunities for direct conversation about the souls of the many people he met, leaving with them tracts and gospels, and very often a message that could not be got rid of. So great was his earnestness, his fellow-travellers often found him kneeling in prayer behind a hedge, or in a house where he had gone to solicit an order.

About two and a half years afterwards he moved to Sunderland, to assist in mission work with Friends at the Pottery Buildings, where the remainder of his life was spent in active service for the Master he so loved. His experience made him intensely sympathetic, patient, and hopeful for sinners, no matter what their condition, and his bright face and loving greeting won him a ready entrance as he visited from house to house.

His special work at the Pottery Buildings was amongst young men and boys, over whom he had great influence. He formed among them football and boating clubs, classes for joinery work, etc., but, in these, as in all else, his first aim and joy was the conversion of those about him.

Several nights in the week he gathered over a hundred rough school boys from the streets, and had games and classes, after which for an hour they had a Bible lesson and bright singing. Many of these are now rejoicing in Christ, and teaching other boys in the Sunday School.

The chief features in his life were intense thankfulness to God for having redeemed him, and joy in being permitted to tell others the good news of salvation, being always willing, at a moment's notice, to take up the burden of a soul in need ; not being deterred by hindrances, showing all the eagerness of a warrior for victory, combined with the tenderness and sympathy of a child.

He had an intense love for the study of the Scriptures, and simply accepted what he read as God's message *to him*, of reproof, command, or encouragement, which was doubtless the cause of his rapid growth in spiritual life.

For some months he suffered from ill health, and after trying various methods went to Scotland, hoping that his native air would benefit him ; but he gradually grew weaker, and passed away at his brother's residence in Edinburgh on the 13th of Eleventh Month, 1901.

JAMES MERRYWEATHER, 88 5 6mo. 1902
Bolton.

WILLIAM MIDDLEMORE, <i>Walton-le-Dale, Preston.</i>	74	21	2mo.	1902
FRANCIS MILLER, <i>Bramerton, Norwich.</i>	81	1	9mo.	1902
EDWARD MILNER, <i>Hartford, Warrington.</i>	64	21	8mo.	1902
THOMAS MOORE, <i>Garsdale.</i>	77	13	3mo.	1901
FRANCES MORRELL, <i>Rusholme, Manchester.</i>	81	15	12mo.	1901
WALTER MORTIMER, <i>Eccles. Son of George H. and Sarah A. Mortimer.</i>	2	4	3mo.	1902
WILLIAM J. MUSKETT, <i>Woodbridge.</i>	78	28	5mo.	1902
DORIS NAINBY, <i>Bristol. Daughter of John and Elizabeth Nainby</i>	5	2	12mo.	1901
MARY A. NASH, <i>Pakefield.</i>	49	12	3mo.	1902
CHARLES H. NEALE, <i>Dublin.</i>	42	20	2mo.	1902
JOHN NESBIT, <i>Belfast.</i>	29	12	6mo.	1899
EMMA R. NIXON, <i>Peckham.</i>	72	7	1mo.	1902
HENRY NOAKES. <i>Glasgow.</i>	52	1	6mo.	1902
CHARLES O'BRIEN, <i>Bombay.</i>	33	4	4mo.	1902

ROBERT A. O'BRIEN, <i>Donnybrook.</i>	63	21	2mo.	1902
ARTHUR J. PARFETT, <i>Pangbourne.</i>	63	26	4mo.	1902
EDWARD B. PATCHING, <i>Brighton.</i>	61	18	8mo.	1902
HENRY PAYNE, <i>West Melton, near Rotherham.</i>	78	21	3mo.	1902
AUGUSTA PEET, <i>Bray. Widow of Samuel V. Peet.</i>	77	12	8mo.	1902
GEORGE PEILE, <i>Benfieldside.</i>	70	16	10mo.	1901
WILLIAM PENNEY, <i>Poole.</i>	80	30	9mo.	1902
ELIZABETH PERRY, <i>Blackrock, Dublin.</i>	78	11	9mo.	1901
MARGARET PHILLIPS, <i>North Adelaide. Widow of George Phillips.</i>	80	9	6mo.	1902

Margaret, daughter of Joseph and Hannah May (*nee* Morris), was born at Hertford on Twelfth Month 31st, 1822. She was the sixth child of a family of twelve, of whom all but the youngest lived to grow up. Her parents were sterling characters, of the true Quaker type. Her early years passed uneventfully in the happy home circle. She first attended a day school in Hertford, and later on went to Ackworth, a formidable journey in those

days of coaching, and did not return till her school-days were ended. They were very bright days to her. She was a lively intelligent girl, a favourite with teachers and schoolfellows, and the life was altogether a congenial one. In after years her stories of Ackworth were to her children as delightful as fairy tales, with the added charm of reality.

In 1839, Joseph and Hannah May, with all their family, and a brother, decided to emigrate to South Australia. They sailed in the barque *Anna Robertson*, and after a four months' voyage reached Port Adelaide. They bought land and settled at Mount Barker, facing with cheerful courage the hardships of pioneer life, which must have weighed more heavily on the parents than on the light-hearted younger portions of the family. The journal letters written by Margaret to an English aunt, and still preserved, give a charming picture of the home life, with plenty of hard work, simple pleasures and innocent fun. She was evidently a sweet-tempered, merry girl, high-principled and very affectionate, and able to enter heartily into either work or play. The words often occur in these letters, "Oh, we are so happy, I do not think there is a happier family in all the world."

Her parents were highly esteemed throughout the district for their integrity and kind-heartedness.

The group of young people was very attractive, and one by one they left for homes of their own ; and in 1847 Margaret was married to George Phillips, son of John and Ann Phillips (*nee* Hooper), of Wandsworth, England, who, with his three brothers, had come to South Australia in 1840 ; and henceforth, with the exception of seven years spent at Mount Barker, on account of her husband's health, her home was in Adelaide, at that time a small scattered town. In 1858 they moved to Violet Bank, North Adelaide, which was their home till death.

Margaret Phillips had many anxieties in her early married life. Her health was not good, the Colony was passing through a time of great financial depression, and business cares bore heavily on her husband. She was too conscientious to take life easily, and while lenient towards others, her ideal of duty for herself was very high, and she always fell short of it in her own estimation, for hers was a very humble nature. She was a most devoted wife and mother, very tender, and so unselfish that it seemed no effort to her to give up her own plans or comfort for the sake of others, and the family affection was strong and deep. But amidst her home cares she made time for outside interests. She had a tract distributing district, visited the sick and afflicted, wrote regularly and fully to absent

brothers and sisters, and exercised a liberal hospitality. Many were the guests entertained in her home, and it was surprising how much her judicious management made of limited means. Her fixed principle was to live strictly within the income, and debt was a thing unknown in the household. She was a true friend to her servants, feeling responsible for those under her roof, and strove to gain their confidence, and influence them for good, bearing patiently with the careless and indifferent ; but there were few who did not give her their full trust and affection. Hers was a busy life. First came the home ; next, anyone who needed help. Her first thought on hearing of trouble was " How can I help ? " Sitting up with sick or dying friends, going regularly to read to a blind man, teaching another to read blind type, taking charge for three months of a little motherless girl, hunting up cases of poverty and arranging for their relief, teaching in a Sunday School—all these were readily undertaken, and she never wearied in well-doing. When remonstrated with on the ground that she was over-tiring herself, her answer invariably was, " I should not feel satisfied not to do it " ; and from this there was no moving her. She had great patience with the disappointing cases which often came under her notice, for her charity in judging others was a marked feature in her character.

She was not in the habit of speaking of her religious experiences, being sensitively reserved on such points, but loved to talk of "the things of the kingdom" with congenial friends, and her whole life was a witness to the depth and sincerity of her spiritual experience. Her want of self-confidence prevented her from taking a prominent position in any outside work, and her voice was never heard in meetings for worship; she preferred to work quietly in the background, but her influence was great, and her gentle, loving spirit never failed deeply to impress those with whom she came in contact. She was widely known and loved. Her husband, though of a Friends' family, was not a member of the Society, and joined the Congregational body. He was for many years a deacon in the Brougham Place Church, where he was much esteemed for his upright Christian character, genial manners, and sound judgment. It frequently fell to his lot to entertain ministers of various denominations, and Margaret Phillips thus became acquainted with earnest cultured men, holding views on some points quite different from her own. She often spoke of the great advantage this had been to her, in preventing narrowness, and leading her to recognise what a strong bond united all true Christians, though she held steadily to Friends' views on wor-

ship, the ordinances, etc., believing them to approach the nearest to Christ's teaching. She had dear friends in almost all denominations, but as she had no taste for religious controversy, the points on which they differed were left untouched, unless need arose for expressing her opinions, which she would do clearly but gently.

She used to say that she was by nature easily depressed, and inclined to be morbid. If so, she had by Divine grace gained a great victory, for she seemed to live always in the sunshine. While strongly objecting to anything like levity, especially in connection with sacred subjects, she had a keen sense of humour, and heartily enjoyed fun. Her love of flowers, scenery, and all natural beauty, was a constant source of joy to her. She had always a strong taste for reading, and, as in the days of her early Australian life, books were rare and precious, she learned to read carefully and with discrimination. She liked variety, but especially she cared for any books that threw light on the Bible and the history of the Jews. In choosing books of a religious character, her preference was always for those which she called "teaching," her greatest desire being to live nearer to her Saviour, and be taught by His Spirit, and she loved to sit alone in her own room in quiet communion with Him.

Margaret Phillips and her husband agreed early in their married life to set apart a fixed sum weekly for charitable purposes, and took great pleasure in the spending of this part of their income. She delighted in planning pleasures for those she loved. She specially liked giving books, and when pleased with one would often order one or two copies to lend or give away. She read with deep interest the publications of the Society of Friends, and much enjoyed the accounts of the Yearly Meetings, saying she felt as if she knew many of those who took part, from reading their utterances year by year.

As her children grew up, they married one by one, till only her second daughter was left at home, and it was her privilege—highly valued—to be with both the dear parents to the last. By this time the limited means of early life had become increased, and for many years life flowed on very happily in the home. A little sea-side cottage, about seventy miles from Adelaide, the joint property of her husband and a son-in-law, afforded much pleasure, and about three months of every year were spent there. The rest and quiet after the busy town life were delightful and bracing. Visitors were always invited to share the enjoyment, and some tired needlewoman, or hard-worked mother, was taken down as visitor in the kitchen, to gain strength and

refreshment in the fresh sea air. She was tenderly attached to her grandchildren, and they all loved her dearly.

About twelve years before her death, her health, which for a long time had been remarkably good, began to fail. One or two slight paralytic seizures invalidated her for a time, though the effects nearly passed off again. Rheumatism and rheumatic gout slowly increased, and very gradually her walking powers were diminished. She was very brave, never giving in till obliged to do so, but when it became necessary to submit to be waited on, she did so patiently and brightly. Perhaps no one ever knew how much this cost her, for she loved to be independent. It was very painful to her large circle of relatives and friends to see the slowly increasing helplessness and pain, but she made no claims on their sympathy, and never from choice spoke of herself, changing the subject as soon as she could. The family circle had by this time often been broken. Parents, brothers and sisters, a baby daughter, a son, and several grandchildren had been called away, and the sudden death of her beloved son-in-law, H. T. Fry, just three years before her own departure, was a terrible blow. She bore these losses with courage and sweetness, but they fell heavily on the tender heart. For the last seven

years of her life she was unable to walk. In her wheel-chair she used to be taken out on the balcony in fine weather, or into the sitting-room, where, with book stand on one side and a little table heaped with books (it never held enough) on the other, she passed her time in reading, for her weak hands could neither sew nor write. She looked so sweet and peaceful there, with her bright animated face. There was such a healthfulness in her whole air and manner, and she retained this to the last. She had many visitors and all were welcome. At times she suffered acute rheumatic pain, and the weakness of the heart caused occasional very distressing attacks of breathlessness. Several times her life was despaired of, but her rallying power was remarkable, she would soon recover and seem as usual again.

Early in 1900 she was suddenly seized with paralysis, and for hours was unconscious and almost lifeless, but she revived, though full consciousness did not return for weeks, and she often fell into long, heavy sleeps, which seemed drifting her back to unconsciousness. So far her husband and daughter had tended her, hoping other help would never be necessary, but it was needful to have a trained nurse from that time onward. For two years and a half her life was spent in the sick

room, in a monotony which seemed sad indeed to those about her. She knew as each day began just what lay before her. So much pain and discomfort in being moved and made ready, first for the day, then for the night ; the meals for which she had no appetite, the almost utter helplessness, the jarring cough and sharp attacks of pain, all this she faced with a courage that was the more remarkable because she was so sensitive to pain, and heart and nerves were weakened by long years of illness. She could read, and that was a never-ending solace. Some one said one day, " I always find you with three or four books on your bed." " Yes," she said brightly, " and I would have more, if I could." Her sleep was much broken, and she woke early. Who can say what passed in those quiet night hours ? She only said her Heavenly Father often seemed so near ; and His grace alone could have given her the perfect peace and trust which kept her in such quiet resting in His will. Very seldom was this shaken. Occasionally when in severe pain the tears would come, and she would say brokenly, " It is so bad, how am I going to bear it ? " but comfort always came with the remembrance that the Father knew all about it, and would not suffer her to be tried beyond her strength. She was most grateful to her nurses, and considerate of their

comfort, and as ready as ever to enjoy fun ; she would laugh gaily with them over her little helplessnesses, and amuse them with her merry speeches. They all loved her, and the maids never thought it a trouble to do anything for her, by day or night. The testimony of that sick room was " great peace have they that love the Lord."

A heavy blow fell on her six months after this attack. Her husband, now eighty years of age, was much shaken by the grief and anxiety which her condition caused, and his health began seriously to fail. Up to that time he had been able to carry on with unabated efficiency the duties of secretary to the British and Foreign Bible Society, a work he dearly loved. For some weeks he was at home unwell, though not in apparent danger ; but a short and sudden illness proved too much for his weakened frame, and he passed away on Sixth Month 26th. For five days, though in adjoining rooms, husband and wife had not been able to see each other, and only messages could pass between them. It was very pathetic, this ending of a union of fifty-three years, full of mutual love and confidence. M. Phillips bore her sorrow bravely, but it was very heavy, and nearly four months later an added grief fell on her in the dangerous illness of her home daughter from influenza and pneumonia, which

left her so complete an invalid that she was not again able to take any active share in the nursing of her mother, though able to be often in her room.

M. Phillips enjoyed music and reading ; her interest in others was unabated, and she gave a most loving welcome to those who were permitted to see her. One sharp attack of illness followed another during these years, but her faith and patience were unshaken.

At last the end came suddenly. On Sixth Month 8th, sickness set in, and could not be stopped. It was exhausting in her weak state, but she had so often rallied from such depths of exhaustion, that it was not till the doctor's evening visit, that her dear ones knew that the end was near. She asked no questions, but said she was "going home." Her son-in-law came into the room, and she wished him to pray with her, adding, "I can't bear much." He asked that she might be led tenderly through the dark valley ; she said "That is what I wanted, give my love to all." As the night wore on, the heavy breathing became easier and her voice stronger. She slept for a short time and seemed better. She was perfectly conscious and anxious for the nurse's comfort. Then very swiftly the change came. The breathing became gentler and gentler ; there was no struggle, no pain, as in the hush of that softly

lighted room, with two of her daughters and the nurse beside her, she passed away. "Death had moulded into calm completeness the statue of her life." Thus peacefully and tenderly did the Lord take her—an end befitting the sweet and gentle spirit, which had so ripened for the heavenly home.

On Sixth Month 11th a large circle of relatives and friends gathered round her grave in the Friends' burial ground, West Terrace. It was a sweet and solemn time. There was no cause, they felt, for tears, but rather for rejoicing, that so beautiful a life had been lived in humble dependence on the love of God, and that His Holy Spirit had taught and trained her, by a long life and much suffering, to be an example of what a soul can be whose life is hid with Christ in God.

ELIZA PICKARD,	57	19	3mo.	1902
<i>Wolsingham.</i> Wife of Alfred Pickard.				
ALBERT POLLARD,	41	9	5mo.	1902
<i>Penketh.</i>				
FLORENCE A. PRIDEAUX,	69	18	2mo.	1902
<i>Modbury, Plymouth.</i>				
GULIELMA M. PRIDEAUX,	74	23	2mo.	1902
<i>Modbury.</i>				
MARY M. V. PROBERT,	2	23	2mo.	1902
<i>Weston-super-Mare.</i> Daughter of Hubert and Amy Probert.				

EMMA L. PROCTER,	47	14	5mo.	1902
<i>Ben Rhydding.</i> Wife of Henry R. Procter.				
RUFUS A. READ,	31	29	10mo.	1901
<i>Forest Gate.</i>				
ELIZA REES,	77	18	2mo.	1901
<i>Aston, Birmingham.</i>				
EMMA H. RICHARDS,	90	7	6mo.	1902
<i>Bath.</i>				
MARY N. RICHARDS,	77	26	9mo.	1902
<i>St. Blazey Gate.</i> An Elder.				
IVAN RICHARDSON,	11	9	11mo.	1901
<i>Sunderland.</i> Son of Stansfield and Mary A. Richardson.				
JANE RING,	78	13	12mo.	1901
<i>Bristol.</i> Widow of John Y. Ring.				
DINAH ROBINSON,	72	29	3mo.	1902
<i>Deptford.</i> Wife of James Robinson.				
LILIAS G. ROBINSON,	30	23	7mo.	1902
<i>Mountmellick.</i> Wife of William A. Robinson.				
MARY ANN ROBINSON,	71	5	11mo.	1901
<i>Weston-super-Mare.</i> An Elder Wife of William Robinson.				

M. A. Robinson was the daughter of Dr. Jonathan and Rhoda Brearey, of Dewsbury, where she was born in 1831, when the town was but small, and the clack of the hand-loom shuttle was heard the day long in many of its cottage dwellings. It

was a typical West Riding place, its people having a full share of the shrewdness and honest independence of Yorkshiremen, in the days when the shoddy trade had not yet, by the wealth which it brought them, either spoilt the simplicity of their manner of life, or lowered the quality of their genuine woollen goods. Here the earliest years of her life were spent, and her surroundings had much influence in the early development of her character. She had one little brother, but he did not live beyond early infancy ; and her father died when she was very young, so that she was left the only child of her widowed mother, whose ill-advised second marriage, when Mary Ann was ten years old, led to their going out to America, and to much privation and suffering for both mother and daughter during the four years that followed. They lived in the neighbourhood of New York and Brooklyn, and in after years M. A. Robinson often spoke of the great kindness to them of some of the Friends in those parts.

At the end of the four years her mother died, happy and peaceful in the faith of a sincere Christian, and soon afterwards M. A. Brearey returned to England, and entered the girls' school in Castlegate, York, where she remained several years. She was a high-spirited lively girl, possessed of a keen

sense of humour and a great power of mimicry, as well as of deep conscientiousness, and she was a great favourite with both teachers and school-fellows. When she was one of the older girls she became much attached to Esther Seebohm, who had taken charge of the School during the absence of her husband, Benjamin Seebohm, on his long-continued religious service in America, and whose feelings of loneliness and depression were often cheered by the sprightliness and loving sympathy of her young pupil.

After leaving Castlegate she went to live in the family of Joseph and Jemima Spence, of Holgate Hill, York, to whom, in their great kindness, she became very much as an elder daughter, their mutual attachment and esteem being lifelong. At this time York Meeting enjoyed the privilege of the gospel ministry of Samuel Tuke, James Backhouse and other worthy Friends, and M. A. Brearey, as well as many more young people in the meeting, were powerfully influenced for good, and her Christian character was deepened and strengthened.

In 1849 she left York, and went to live with her uncle, William Brady, in a pretty country home to which he removed that year, at Birstwith, in Nidderdale, a few miles from Harrogate. Here the quiet

pleasures of a country life were mingled with much care and solicitude, as, one after another, four members of her uncle's family sickened and died of consumption, and much of the needed watching and nursing devolved upon her. It was well for her that she was of so bright and cheery, as well as loving, a spirit, as was not only very helpful to the invalids, but kept her above the depression which the circumstances might otherwise have induced. She has often said, too, how greatly she was helped by her diligent attendance of the little meeting at Darley, two miles up the dale (now closed), which was almost always silent, but where she was often sweetly sensible of the presence and help of the loving Burden-Bearer and Comforter.

Warm friendships formed with other members of the meeting, young and old, were helpful and cheering, as also was her kindly intercourse with not a few of the villagers in their cottage homes, in which there was always a ready welcome for "Miss Brearey,"—the reward of her many words of love and deeds of kindness among them.

When about seven years old, William Robinson had been adopted into W. Brady's family, in which M. A. Brearey had been a frequent inmate after her return from America, and the companionship thus brought about ripened into a close attachment, and

they were married in the Meeting-house at Darley in the spring of 1857. Their first home was at Croydon School, of which they were appointed superintendents in 1860, and for six years M. A. Robinson faithfully bore her share of the cares of management, winning the love and esteem of children, teachers and servants, by her kindly sympathy and considerateness. She always felt that the post was scarcely a fitting one for the mother of several little children, so that it was a great joy to her when, in 1866, she was relieved from her part of the burden, and the home was again made in the cottage adjoining the School.

In 1869, W. Robinson, feeling called to religious service in America, resigned his position at the School. In this serious step he had the warm encouragement of his wife, though she felt keenly the prospect of a lengthened separation,—encouragement often received from her in subsequent years to faithfulness in answer to similar calls of Christian duty.

Shortly after his return from this first visit to America, in the summer of 1870, they removed to Bradford, and three years later the way quite unexpectedly opened for their again removing, this time to Scarborough. This was a great joy to M. A. Robinson ; she had sometimes said how much

she would like to live at that "Queen of Watering Places," and she regarded the unlooked-for opening of the way thither as one of the many kind providences that marked her life. The home was a very pleasant one, not far from the Oliver's Mount School, and for several years some of the pupils lodged there ; and they very soon found in M. A. Robinson a kind and sympathising friend, who loved to mother them as far as her opportunities permitted, and not a few of them became very warmly attached to her.

During the last few of the twenty-one years' residence at Scarborough, M. A. Robinson's health began to fail, a weakness of the heart, and repeated serious bronchial attacks indicating the need of change to a less bracing climate than that of the north-east coast, and in 1894 the removal was made to Weston-super-Mare. There a kind providence was again gratefully recognised in the early finding of a pleasant, well-sheltered house in every way suited to what seemed required. The Friends at Weston gave the family a very warm welcome, and soon both young and old began to gather round M. A. Robinson, attracted by her bright cheerfulness, as well as by her very loving and unselfish sympathy, and the life there was a very happy one. Her little grandchildren loved to come, and soon

found out that away from their homes there was no place like Weston.

But the heart weakness increased, and for the last two or three years it was needful to live very quietly. Walking power failed, but it was a great enjoyment to be taken to the sea-front in her wheel chair. In the late summer of 1901 six weeks of much quiet happiness were spent in a very pleasant house, once the home of Mary Tanner, at Sidcot, and M. A. Robinson seemed to have derived much benefit ; but soon after returning home she took cold, which, however, after a few days, appeared to be passing away, and W. Robinson went into Yorkshire for some visits to small meetings which had been arranged there. Daily reports of continued improvement, written by the dear invalid herself, reached him ; but the receipt of the last of these was almost immediately followed by a telegram summoning him home, where he arrived to find that an alarming attack of cardiac asthma had greatly prostrated the patient sufferer. Similar most distressing attacks recurred at intervals during the ensuing fortnight, and it became evident that the end could not be far off. In one of her last letters she had written : " I want all the help I can get, for I often feel *very* poor, though not forsaken altogether, I am thankful to say."

As weakness increased she was not able to converse much, and said that much expression must not be expected from her, but that her hope and trust were fixed on her dear Saviour. After one distressing attack of the asthma, as soon as she was able to speak, she said : “ I know that my Redeemer liveth.” She often asked for the prayers of those about her, and many such were put up, that the passage from the valley and through the river might be made easy for her ; and most graciously those prayers were answered, when during the last two days no bad attack of asthma occurred, and she felt so much revived, and was so bright and cheerful, that she began to think she was coming back into life again, and said that if so she must try to prepare herself for it. Her farewell for the night on the 4th of Eleventh Month was very bright and hopeful, but soon after midnight a hasty summons called all to her bedside to find that from sudden syncope the last flickering of life had come, and her redeemed spirit was passing away to a better country. She had repeatedly said during the last few days how much she desired and hoped soon to “ see the King in His beauty ” ; and the assurance seemed given to those who saw the blessed peace that stole over her countenance as she passed away, that this heart’s desire was indeed granted to her.

In the beautiful sunshine of a lovely autumn day, the 8th of Eleventh Month, she was laid to rest; and in the assured belief that for her, death had been robbed of its sting, and the grave of its victory, those who stood around could unite in giving thanks unto God who had given her the victory through the Lord Jesus Christ.

ELIZABETH ROOKE, 70 22 4mo. 1902

Sale. Wife of George Rooke.

ERNEST ROSLING, 37 25 5mo. 1902

Bournemouth.

REGINALD RYLEY, 50 22 11mo. 1901

Croydon. An Elder.

PHILIP SARGENT, 48 8 2mo. 1902

Stoke Newington.

JULIA A. SARGENT, 51 6 9mo. 1902

Hitchin. Widow of Philip Sargent.

MARY SCARR, 86 27 8mo. 1902

Limerick.

FRANCIS SCOTT, 72 30 3mo. 1902

Clerkenwell.

WILLIAM SCOTT, 68 12 10mo. 1901

Barnsley.

RICHARD A. SHARMAN, 78 14 8mo. 1902

Mansfield.

ISABELLA SHARROCK, 67 4 6mo. 1902

Southport. Widow of Henry Sharrock.

HANNAH SHIPLEY,	74	8	9mo.	1902
<i>Chesterfield.</i>				
JOSEPH SIMPSON,	66	2	10mo.	1901
<i>Mayfield.</i>				

Joseph Simpson was the eldest son of George and Sarah Simpson, of Manchester, and was born there on the 8th of Ninth Month, 1835. From his earliest years he gave promise of sterling qualities of heart and mind. Whilst at school at Ackworth, and, later at Tulketh Hall, then conducted by Wm. Thistlethwaite and Dr. Satterthwaite, he was marked no less by the geniality and amiability of his temperament than by his early good sense, and by a fidelity to duty which only the more resolute are able to observe. There was, even then, the evidence of the combination of strength and gentleness which were afterwards so characteristic of him as a man.

Soon after leaving school, his well-developed sense of responsibility, working in a richly sympathetic nature, led him to enter into little services in the interests of others less favoured by circumstances than himself. Whilst thus working among the poor in London, when still a very young man, he attracted the notice of Miss Octavia Hill, who thus writes of him quite recently : " I have vivid recollections of his noble aspirations and sincere

probity, of the ability and gentleness which characterised him from his youth."

On the death of his father in 1862, he and one of his brothers conducted the business for a while, but as it was a distasteful one to them, they relinquished it at some considerable sacrifice; and, during a period of freedom from business engagements thus created, Joseph Simpson, at the request of Friends in England, visited the United States of America about the close of the great war, with the object of obtaining information on the state of the newly-freed slave population of the South, and, particularly, of ascertaining what measures could be judiciously taken in this country for assisting the education of the negro. The choice of Joseph Simpson for this very delicate mission was amply justified by success in the object immediately concerned. His urbanity and *savoir-faire* won him regard and friendship wherever he went, and every reasonable and practicable facility was afforded him for collecting the information he required. He was received with courtesy and favour by the military authorities, was permitted free access to negro regiments, and, on one occasion, was the personal companion of a general in command of a large concentration of troops. Many will still remember the lively interest created among

Friends in this country by his public advocacy, on his return, of the cause of the negro population, and by his urgent appeals for the education of a race released from a bondage which had placed a premium upon ignorance. That some hopes founded upon his representations were doomed to comparative failure was due, not to any want of accuracy or completeness in the presentation of his case, but to the cruel disorganisation and angry passions which are the inevitable result of civil war. But as, in God's economy, no good seed is wholly lost, though it may be diverted from its designed purpose, so when the fuller story of negro emancipation and development comes to be written, it will probably be found that Joseph Simpson's work was not an unimportant factor in the beneficent agencies which, in spite of hostile counsels and race-hate, have been working silently for the regeneration of a down-trodden people.

Joseph Simpson's career was not always through paths of flowers. A severe attack of rheumatic fever in his nineteenth year had left a delicacy of the heart which throughout life laid a heavy tax upon his natural forces. Nor was he spared wear and worry in business life ; though possibly no one was more ready than he to recognise that through these things great character may be

refined and invigorated. When he and his brother George entered, in 1866, upon the business of cotton-spinning, for which they had had no practical training, they found the sturdy men of the Derbyshire hills but ill-disposed to fall in with the new ways of new masters ; and the effort of the latter to create a model community in Mayfield was for some time viewed with suspicion, if not with distrust. Improvement after improvement followed each other ; a reading room was provided, classes were established, comfortable new cottages were built. The confidence of the hill-men was hard to win, but no discouragement could slacken the efforts of the brothers. They knew that

“ Not failure, but low aim, is crime,”

and toiled on, in resolute belief in the coming of the better day. And so it came. But not yet in its fulness of sunshine such as they hoped for eventually.

Those who heard Joseph Simpson's address at the Manchester Conference in 1895, when some social questions were being discussed, will recollect the convincing pathos with which he gave the experience of his attempts to reach the confidence of the working man ; telling us how many failures he had made, how many disappointments his best-intentioned efforts, whilst based on theory, had

brought him. He had tried skittles and bowls, cricket and football, and they did something to sweeten life, but they neither bridged nor filled up the gulf. The mass was pleased, the individual unsatisfied. Something more was yet wanted to establish that *entente cordiale* between man and master, without which anything like an ideal community can scarcely exist ; and Joseph Simpson eventually concluded that the recognition of a common Christian fellowship was probably the only key to the difficulty. Boldly brushing aside his natural reserve, placing himself in line with the individual man, acknowledging common weakness and common spiritual needs, he found that the man had discovered the bond of their common humanity, that his heart was as frank as his own, and that a personal sympathy was thus begotten that left nothing to be desired.

His aspirations were ever active for the amelioration of the hardships of the poor, for the elevation of the tone of village speech and thought, and for the development of self-reliance and worthy independence of opinion and bearing in the working classes. In this connection he maintained that, if captains of labour will only "do their part *with* men, rather than *to* them," the life of both is uplifted and much distrust removed.

Four years after settling at Mayfield, his marriage with Agnes Alderson took place in the Friends' Meeting-house at Burlington, in New Jersey. Agnes Alderson was the daughter of Harrison and Emma Alderson, the latter of whom was a sister of Mary Howitt. Henceforward Joseph Simpson's house was a centre of large-hearted influence, alike beneficent to his more immediate environment and to whatever more distant philanthropic object claimed his active sympathy. On the Bench, at the Board of Guardians, on Hospital Committees, or at the Parish Council, his high intelligence and sound judgment were much valued by his colleagues, one of whom, the Chairman of the Ashbourne Bench, said of him, that "he seemed to have no other motive than to do good to his fellow men."

Throughout life he placed great value upon the Sunday School, in the work of which he had large experience. In Liverpool and Manchester successively he had been Superintendent in the Friends' Sunday School, in London he had had a large class, and, at home, he continued his Adult class until within a few months of his death. General education had a large place in his interest, and he took pleasure in watching and assisting in its development and prosperity at his old school at Ackworth, upon the Committee of which he sat for many years.

How far his influence on this and kindred subjects might have extended had his health been stronger, must now be matter for speculation, but as he was on several occasions solicited to stand for a seat in Parliament, it is easy to surmise that his strong, sound judgment would have told powerfully in favour of wise progressive measures, had he felt able to accept the position.

But in no sphere, perhaps, were the fine qualities of his warm heart and active, bright brain found more charmingly occupied than in his own home, among his brothers and sisters and their families, and in the circle of his personal friends. Nor was his relation to this inner circle a merely ornamental or social one. Here, as elsewhere, the soul of his friendship was *helpfulness*. The magnetic personality which won every heart gave to his words of advice or counsel or encouragement a force almost sacred. "My life has had some hard places in it since I have known you," writes a young friend to Agnes Simpson, "and I have felt that I had in all, the help of a strong man and a true friend to turn to, and I shall miss him terribly." But I feel that the memory of his brave true life will help me over hard places in time to come." A neighbouring clergyman writes: "I have lost a kind and sympathetic friend, to whom I could go at any time for

counsel and advice. He was always so ready to promote every sort of good work, and anything tending to the intellectual good of the neighbourhood." A friend who had known him from childhood, and seen much of him when both were young, speaks of him as "the best man she had ever known," and says that from his childhood he had embodied for her, "all that was sweet, generous and true."

Nor was this characteristic of *helpfulness* alone due to natural parts of mind and heart. His great love of all things beautiful in art and literature, as well as in man and in Nature, had been fostered from boyhood by extensive thoughtful reading of the best books. His mind had thus become amply furnished with valuable and beautiful thoughts and illustrations, the ready use of which enriched his charming conversational powers, which were never unworthily used, but instinctively ran upon helpful lines. Nor—to complete her figure of a full humanity—had Nature neglected to provide him with a strong sense of humour and a love of fun, which brightened the spirits of young and old alike, and which, being accompanied by a great enjoyment of music, for which he had a sensitive and accurate ear, rendered his society especially attractive to young people, and paved his way to their ready sympathy when graver counsels were the order of the hour.

How he championed unknown men who were contending for the right in unpopular causes may be gathered from the following extract from a clergyman who, when Joseph Simpson was one of the licensing justices for the county, strove to get closed an undesirable beer-house in his parish : " I shall never forget his courage in backing me up when I was a complete stranger here in my attempt to fight the drink in this parish. He did it so loyally, so kindly, with so much liberality of time and money, with such patience when our local success was turned into defeat on appeal, with such unshaken faith in the justice of our case, and with such kind sympathy with me personally, as if the disappointment were mine *only*."

The death, from sudden failure of the heart, of one so well known, naturally brought numerous estimates of his life and character from the neighbouring press, all of which testify to the high esteem in which Joseph Simpson was held, but space will not admit quotation from them. Probably the light in which he was regarded by the people in the vicinity, and more especially by those of his own village, may be sufficiently well seen from a brief extract, with which this notice will close, from a sermon preached by the Vicar of Mayfield. " Our brother was an eminently righteous man,

of strict and spotless integrity, ruling all his conduct by the fear of God ; of high Christian principle ; an upright, honourable man, who would never knowingly do a wrong or mean thing ; a lover of God and of his neighbour ; one in whom—as in Daniel—was an excellent spirit, and a rare nobility of character. such as won the esteem, the admiration, and the affection of all with whom he had to do. As we think of his pure and blameless life, his large-hearted benevolence, his unselfish care for others, his kindness toward all, his fruitfulness in every good work—as we think of all this, we are confident and rejoice that he has gone to be with the Lord whom he loved and served ; that he is now with the spirits of the just made perfect before the throne of God. He has left to us the precious heritage of a noble Christian example ; and we cannot honour his memory better than by endeavouring, like him, by the same grace, ‘ to do justly, to love mercy, and to walk humbly with God.’ ”

ARABELLA SMITH,	80	10	11mo.	1901
<i>Bristol.</i> Widow of William B. Smith.				
FRANCES SMITH,	74	15	1mo.	1902
<i>Plymouth.</i> Wife of Francis Smith.				
HELEN SMITH,	74	12	6mo.	1902
<i>Belfast.</i> Wife of Edward Smith.				

JAMES H. SMITH,	60	10	7mo.	1902
<i>Kensington.</i>				
JOHN SMITH,	74	7	9mo.	1902
<i>St. Helens.</i>				
MARTHA SMITH,	60	24	3mo.	1902
<i>Llandrindod Wells.</i>	Widow of Charles Smith.			
SARAH A. SMITH,	58	26	10mo.	1901
<i>Darlington.</i>	Widow of Joseph J. Smith.			
ELLEN SOUTHALL,	60	6	6mo.	1902
<i>Withington.</i>				
SARAH SOUTHALL,	100	11	1mo.	1902
<i>Edgbaston.</i>	Widow of Thomas Southall.			

Sarah Southall was the eldest daughter surviving infancy of William and Rebecca Shorthouse, and was born Ninth Month 12th, 1801, and died on First Month 11th, 1902, and thus her life was almost coeval with the century which has just passed away. She was born at Birmingham, in Great Charles Street, but remained there only for a few years, as in about the year 1808, she was transplanted to Sheffield, the home of her uncle and aunt, Samuel and Sarah Smith, by whom she was adopted as their child. Samuel Smith then lived at Wicker, adjoining his iron works, but in 1811 built himself a house at Carrwood, outside the town, amidst lovely gardens, with the surroundings of fields and woods.

When Sarah Southall was a little girl of about eight years of age, she first saw Stephen Grellet at the home of Henry Storrs, of Chesterfield. She watched his countenance as he was talking with his host and others, and was so impressed with the holiness of his look that she placed a little stool close to his feet, and there sat looking up at him. He laid his hand on her head and said, "*Ma petite precieuse !*"

She was afterwards sent as a weekly boarder to Hannah Kilham, a Friend well known for her great devotion to the negroes, and who showed her loving zeal for this oppressed race by going out as a missionary to West Africa, and finally laying down her life on those shores in this perilous service.

Sheffield was then a centre of much intellectual life of that higher type, of which religious thought forms the basis. James Montgomery, the Baileys, the Howitts, and Isaac Taylor, with his sisters, Ann and Jane, were among the frequenters of the circle at Carrwood. Doubtless the training of these early years, and seeing as she did the beautiful fruit of holy lives, brought forth under various names and many phases of Christian faith, had a large share in the formation of the unsectarian spirit which characterised our dear friend as she advanced in life.

In the year 1824 an important change was made in S. Shorthouse's life by marriage. She became the wife of Thomas Southall, a young chemist, who had recently come to Birmingham, and had opened business in Bull Street. They now settled down in this large centre of industry, to make a home for themselves. "Occupy till I come," might be taken as the motto with which the young couple set out in life. By degrees many young men were added to the household, who came to learn the business and get a knowledge of chemical science. A real concern for the welfare of those under their care was the constantly prevailing feeling of both, and the appreciation of this true Christianity in their business relations was acknowledged in touching terms of love and reverence by many who in after life themselves attained to positions of usefulness and importance.

In about three years from their marriage, T. and S. Southall removed their home from Bull St. to Camp Hill; but in this change the young men were not forgotten, and it was the practice for many years, for our friends and their children to spend nearly the whole of First-day at the business house, so that the young men might have a home there, and that the family might be able to attend the meetings for worship, which were then held only in the town.

The house in Bull Street was, too, always opened on Monthly and Quarterly Meeting days, and many large gatherings were held on these occasions, on which poor and rich met together round the hospitable board. "Use hospitality without grudging" was the motto acted upon, though as years went by, and four little daughters were added to the family, the dear mother's hands were often full. She made many sacrifices in entertaining Friends travelling as ministers, especially those who paid long visits, and whom her husband accompanied on their travels. Both T. and S. Southall devoted themselves in this service, especially to those whose gifts were small. In one instance, a female minister remained in the home for nine weeks, and then left only because her hosts were called from home by the illness of a relative ; and this in a small house but moderately supplied with servants.

For many years the lives of Thomas and Sarah Southall involved constant self-abnegation, their labours for the poor and others being the outcome of their humble and faithful following of the Lord, in love for their fellow-men. A Society, still doing good work, called the "Society for the Relief of Infirm and Aged Women," was established by S. Southall when she first came to Birmingham, and

the interest in it was maintained to the end of her life, when the work had to be vicariously administered from her bedside.

“ Her faith and love, like streams that inter-
mingle,
In the same channel ran.”

He less fortunate neighbours were her daily care. For many years she set apart the morning of every week day, till eleven o'clock, for interviewing those who sought her help, and many a despairing fellow-creature found in her ready sympathy the way back to hope and prosperity. Employment was often given to those out of work, and the number of such who assisted about the premises sometimes caused her friends to smile.

Thomas and Sarah Southall were early workers in the Anti-Slavery cause, in the once unpopular crusade against the drinking habits of the country, in the efforts to prevent the use of climbing boys in chimneys, and in the prevention of cruelty to the lower animals. Their house was the meeting place during many years for forlorn and unpopular causes,—successful at last, and now superseded by others not less important. In domestic parlance the large dining room was called “ the Committee Room.” Like the wide circles in a great lake, caused by a little stone thrown into its depths,

faithfulness in little things often produces great results. A book was lent by S. Southall to Joseph Malins when a boy, and his mind being thus awakened to the miseries caused by drinking habits, he founded the now world-wide Order of Good Templars. T. and S. Southall signed the Total Abstinence pledge as early as 1834, when Joseph Livesey paid his first visit to Birmingham.

Sarah Southall was always a keenly interested reader of the *Annual Monitor*, and was diligent in lending it amongst those of her friends who would not otherwise see it. The Society of Friends was very dear to her, and the memorials of those who had lived and died in the membership were to her of peculiar interest. It was the lowly, the humble, and the hidden ones whose records especially appealed to her. Her attachment to the Society manifested itself not only in direct service, but in a very earnest exercise for its preservation from error. This continued for the last thirty years of her life, till very near its end, so long as she could think and give expression to her thoughts. She felt its dangers, and feared a drift from the anchor of the faith,—the one Offering for sin, and its atoning efficacy,—and she looked with apprehension on the freedom of discussion on the validity and authority of the Scriptures. She feared that the

Society, without a creed, without the use of the symbols of regeneration and sacrifice, might swerve from the foundations of its faith. Not that she ever wished to adopt these ; she had none of the desire for sacramental Christianity which appeals to many, but she was persuaded of the corruption of our fallen nature, of the absolute need of "the new birth," and that Christ died for our sins according to the Scriptures, and she feared a "new Gospel which is not another." Many and very earnest and faithful were her prayers for the preservation of the Society from these right-hand dangers. Her fears turned to prayers to the One great Head of His own Church. She said in effect, "What time I am afraid I will trust in Thee." The Society owes much to hearts such as hers. She was very anxious that the Bible should be read in meeting, and she had a strong concern that the younger men should come forward and lend their youth and strength for ministrations in the Church.

Next to the Society of Friends the deepest exercise of her heart was for her own sex. She had a keen insight into the trials of mothers. She visited poor mothers more than sixty years, advising them and ministering to their needs with a tender and particular sympathy which was a part of herself. She had also a very strong feeling of the injustice of

the laws under which women lived, and felt keenly the unheeded suffering thus caused. She lived to see the removal of some of these, and helped by her purse and labour in the repeal of the most notorious of them.

The following letter shows how she was regarded by her co-workers :—"It is fifty-five years since I came a stranger to Birmingham, and she was one of the first to befriend me, and from that time to the present she found room for me in her large, loving heart, and I felt that I could turn to her in joy or sorrow with the certainty of meeting with the loving sympathy that did my heart good, and I always felt strengthened and helped. When the great C.D.A. struggle began, and there was so much zeal and energy brought to bear on the cause in Birmingham, she really was the main-spring of it, for I do not remember that we ever made an important move without consulting her on the subject. Her strong common sense was so beautifully veiled by her gracious humility. . . . God only knows what your precious mother was to me. I cannot find words to express it. Oh, she was beautiful with a heavenly beauty !"

For many years the happy family circle had been almost untouched by the hand of death ; but in 1846 came, to S. Southall's inexpressible grief,

the loss of the beloved aunt who had brought her up from childhood with such tender loving care ; and in 1861 a yet closer tie was broken by the death of her beloved husband, after a very brief illness. Nine years afterwards there was taken from the happy band of sisters, who had been her comfort in this deep sorrow and the joy of her life, the second daughter, Ellen Dymond, after a long and painful illness. Of this she writes in her journal : “ The language of Jacob has arisen in my heart, ‘ If I am bereaved of my children, I am bereaved.’ ” But one day the thought seemed sweetly to arise, “ Jacob found his son again, whom he supposed to be dead, and found him near a throne. And may it not be ? Should my poor faltering footsteps be permitted, through unmerited mercy, to lead me to the land of rest and peace, I, too, may find my lost child again near a throne of heavenly splendour, the subjects of which surround it in unutterable felicity. His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads.” Another event near this time, which came very closely to her loving heart, was the death, from accident, of a lovely grandchild. Margaret Ransom ; and in the year 1884 she was again bereaved of her eldest daughter, A. M. Ransom, of Hitchin.

It was often evident that she lived very near to the unseen world ; and she possessed the conscious belief that there are links still between those on earth and those in heaven. The following extract from a letter to a niece illustrates this conviction : “ How deeply I feel for you all in this deep grief. . . - May He who alone can availingly comfort, be near to help you all, especially the afflicted husband and daughter. How very nearly will they realise, as time passes on, what they have lost ; how often they will be ready to think she is still near ; and perhaps it will be so in spirit, for I cannot help thinking that our beloved departed ones still remember us, and as ‘ love never faileth,’ they may, in their happier state, still think of us and desire our preservation and feel their own happiness hardly complete till we have joined them. ‘ The Father from whom every family in heaven and on earth is named ’ seems to strengthen this comforting feeling, viz., that though some dear member of the family is called away, the family tie still remains till reunited above.” The deep experience of the baptism of sorrow by which it pleased her Heavenly Master to train His servant, enabled her to pour the wine of consolation into many bleeding hearts. After it was thought necessary for her to keep

her bed, it was amazing how much she accomplished in reading and in correspondence with many distant friends ; and not less surprising was it to many of them to perceive how she kept in touch with the circumstances of their lives, and with all those nearly related to them. The following instructive extract is from a letter to a correspondent of many years :—" I was a little uncomfortable after our conversation on Seventh-day evening, at my remark about the Ordinances, as conveying the idea that those who felt it a duty ought to be permitted to partake of the ' Supper.' I felt afterwards that it was a very inopportune remark to one who has given up so much of what others think necessary, to come into our spiritual views. And, indeed, there is only one Communion absolutely needful, comprised in the divine declaration, ' Behold I stand at the door and knock, if any man hear My voice and open the door, I will come in and sup with him, and he with Me.' Also we read, ' The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.' May we all who have given up the outward ordinances, seek more earnestly for this heavenly communion, so high, so holy ! "

The following is on another theme :—" The weather is lovely, and I can enjoy the account of

the gardens and spring blossoms, though I can see little of them. We have a colony of rooks settling in our field, the account of whose movements and instinct amuses me. They break off twigs from our trees to form their nests, because dry sticks will not bend for the nests. How wonderful are the instincts of birds and animals. It is among my many mercies that I can read and hear of the wonderful works of our God, and all His care for His birds and animals, and who cares for us, His poor rational creatures, though we sin against Him and they do not."

On the celebration of her hundredth birthday, she was greatly gratified by receiving an address of warm affection and interest from the Friends of the meeting, of which she had so long been a member. She also made the effort of receiving a large number of relatives, including her nephews and nieces and their descendants. Her heart seemed to go out especially to the children. To one little boy, whom she took sweetly by the hand, she said, "I am a very old woman, and I want thee to be a good boy, and when thou grows up to try and do all the good thou can."

Any notice of Sarah Southall would be incomplete without some description of the way in which she bore the trials of extreme old age. Hers was a

strong and independent character, and it was one of her most cherished hopes that she might not live to be entirely dependent on others. In this respect it pleased the Lord to try His servant's faith and patience to the uttermost ; the long decline of her physical powers left the mind and heart untouched, and in conscious submission to the divine will, which crossed her own in so many ways, she made her long descent into the vale of years, bearing an even more complete witness to all who came into contact with her, by her sweet submission and cheerfulness, than in her days of active usefulness. Her room was for years the centre of interest, not only to her own household and her children, grandchildren and great-grandchildren, but to a wide circle of friends, whose kind and faithful affection solaced her in the solitariness of extreme old age.

GILBERT SPENCE, 26 22 3mo. 1902

North Shields.

MAX T. SPENCE, 14 29 4mo. 1902

North Shields. Son of Robert F. and Maria Spence.

JOHN J. SPENCER, 81 12 3mo. 1902

Thorne. A minister.

In recording the death of J. J. Spencer, who was but little known beyond his own Quarterly

Meeting, we feel that the most telling lesson of his life was, that

“ The daily round, the common task,
Will furnish all the Christian needs to ask ;
Room to deny himself ; a road
To lead him daily nearer God.”

He was the youngest son of pious, self-reliant parents, quite unconnected with Friends, living on the outskirts of Halifax, where he was born at the end of 1820. Of his early days but little is known, his chief remembrance being of his mother's earnest concern that her children should grow up with sturdy independence of character, in well doing, and above all in the knowledge and love of God, in the fear of offending Him, and in the way of salvation through Jesus Christ. As their minds expanded, she pressed on them the immense value of an immortal soul, and that if that were lost nothing could ever compensate for it.

Whilst he was still a child, the family moved further from the town, to a lonely farm-house, newly built on unbroken moorland, where they were thrown much on their own resources for companionship, and too far away for much school learning. But the love of Bible reading was fostered by the mother's frequent call, “ Come, John, read us a chapter,” which he did whilst she was busy

with her household duties, varying it by singing her favourite hymns ; both habits were acquired by the boy, and retained up to life's close, some of his happiest hours being spent in reading the Old and New Testaments, which he went steadily through every year.

When fifteen years old he was apprenticed to the clog and patten trade, at that time a thriving industry in Halifax. Seven years of close work and long hours left him no leisure for making companions, which he often looked back upon as a means used to keep him from much temptation and hurtful society ; often saying : " It was one of my greatest blessings to be fully occupied."

Two events stood out in his memory as providential deliverances during these early years ; one a narrow escape from drowning, when he believed the Holy Spirit clearly showed him the only means of escape ; and another when he and an equally reckless boy had mounted together a wild young horse, which, whilst going at full speed, swerved aside and threw them on the hard ground, but little the worse for the rough shaking. These incidents, little noticed at the time, were acknowledged in mature years as pointing to a life preserved for some good purpose, and calling for its dedication to the use of the Great Giver.

During this time he had joined in membership with a Wesleyan Society and Class Meeting, which for a time satisfied his mind, and were the means of much help and instruction. After a few years spent as journeyman under his old master, he began business on his own account. His thoughts now became turned towards Friends by the reading of their tracts and other literature, which reached him through a young woman whom he afterwards married, and who had lived in two Friends' families.

His marriage, in 1842, was a union of much comfort and mutual help, lasting over forty years, and was looked upon as another link in the chain of Providence which he loved to trace. His mind was now drawn still more towards Friends, and after working diligently at business through the day, long hours, stolen from sleep, were often spent in reading the lives and writings of the early founders of the Society, and in making himself acquainted with its practice and doctrine; and becoming thoroughly convinced of their Scriptural soundness he felt he must sever his connection with the Methodist body.

After a few years of business in Halifax, he removed, with his wife and infant son, to Birstal, a village near Leeds, where nineteen years were spent in close application to the boot and shoe trade. In

1847 he began the regular attendance of Friends' meetings at Gildersome, two miles away, and distance or weather never prevented his being there both on First and week-days. Many things took place during this time to convince him that this was the right place of worship for him to attend, notably a visit paid to the meeting by an American Friend, John Meader, who spoke so clearly to his condition at a time of great mental conflict, that nothing ever after shook his confidence in the reality of divine guidance in the service of the faithful followers of Christ.

In 1851 John J. Spencer was received into membership with the Friends, and thenceforth he gave to the Society his warm adherence and the best of his mental powers ; and, yielding to what he felt to be the will of his Lord, he frequently spoke in meetings for worship, and was acknowledged a minister by Brighouse Monthly Meeting. He often spoke in after life of the helpful advice and encouragement which he received from valued Friends, long since passed away, and would charge others not to withhold the word in season from the young and honest preacher. He had the joy of seeing his wife, son and daughter all joined in membership in the Society he loved so well. The Lord blessed the work of his hands, and the little

home was a very happy one. When some of his friends advised him to remove to a larger and better known town, with more congenial society, he desired that his going or remaining should be in right ordering. He wrote to a brother: "At present I see no way but being content to remain where I am until the Lord shall open the way for me, which I believe He will if I am willing to wait His time ; but where, is hid from me ; and in looking at it I feel no peace of mind, so I give it up."

It was a shock which prostrated both parents when their only son, a promising teacher at Rawdon School, died, and it was long ere J. J. Spencer could from his heart say, "Thy will be done." The mother fell into poor health, and the reduced family returned to Halifax, where the softening touch of time, and our Father's good hand upon them, gradually cheered the little home with brightness. But again the chastening hand was laid upon our friend, as within a few months he was called upon to part with his only daughter and two grandsons, and later the dear wife of his youth, and he was left a lonely man, but able to say, "The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord."

J. J. Spencer was diligent in the attendance of Monthly and Quarterly Meetings, and in 1860 he

was one of a committee appointed to visit the meetings in Yorkshire. This brought him into touch with many more experienced minds, and with communities large and small. It was a useful experience, and amply repaid any sacrifice involved. Not without misgiving had he entered on the service, as shown by his writing to one of the same Committee before setting out :—" If I may be of any little use through the help which may be given, I am wishful not to hide my one talent in the earth, lest the Lord should take away that which He has been pleased to give me." He also found the attendance of the Yearly Meeting a great privilege, which furnished his naturally retentive memory with stores of never failing interest.

In the spring of 1885 J. J. Spencer was married a second time, in the little meeting-house at Gildersome, a place hallowed to him by many tender associations, and where his connection with Friends commenced. This we believe was a union owned and blessed of the Lord, and proved during the last seventeen years of his life a source of much mutual help and comfort. An illness prior to this had rendered a warmer climate desirable, and this led to his removal from his native place to the less hilly district of Fishlake, a village nine miles from Doncaster. He thus became a member of the

meeting at Thorne, three miles distant. Here the quiet country life was a great enjoyment to him, and the laying out of his garden gave him ample and congenial employment, until the death of the last resident member of the Casson family, a long established power in Thorne meeting, induced him to move within easier reach of the little gathering there. During the remainder of his life he tried to shepherd this meeting, and his well-known figure was seldom absent until within three weeks of his death, which came very unexpectedly in the spring of 1902.

The last year of his life was one of much quiet comfort, though showing many signs of failing vigour, with partial loss of sight and hearing, and short attacks of acute illness. These were all patiently borne, and the clothing of his spirit often found expression in the words, "Bless the Lord, O my soul, and forget not all His benefits. He reneweth my youth, and filleth my mouth with good things." The old habits were kept up through the winter, and visits were paid to old and feeble people, where his cheering words and Bible readings were always welcome. But as the result of a chill taken whilst gardening at the end of Second Month, his strength failed, and utterance became difficult. A visit from a dear friend of his own Monthly

Meeting was a great pleasure to him, when he feelingly responded to his kind words of sympathy, and his earnest prayers for him. But drowsiness and unconsciousness stole on, when "Lord help me," often and softly repeated, showed the bent of his thoughts, and he was helped to be very patient ; all his natural quickness of temper and irritation under restraint were subdued. By the grace of God he had long ago given a willing response to His call of love in the Lord Jesus Christ, and his life had borne witness to this, as there had been seen in it the bringing forth of "first the blade, then the ear, and after that the full corn in the ear." And the end was peace, when in the early dawn of the 12th of Third Month, a feeling of great peace seemed to fill the room as his spirit passed away, leading another aged pilgrim who was there to say, "such end be mine."

The funeral was attended by a large company of Friends and fellow townsmen, by whom he was much beloved and respected.

GEORGE SPRACKMAN,	73	30	9mo.	1901
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Little Sodbury.

HANNAH STANDING,	73	3	10mo.	1901
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Holloway.

JOHN STANSFIELD,	83	28	2mo.	1902
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Rawdon. A Minister.

MARGARET STANSFIELD,	75	28	9mo.	1902
<i>Rawdon.</i> An Elder.	Widow of John Stansfield.			

John Stansfield, son of John and Mary Stansfield, was born at Cross Hills, near Skipton, Yorks., the 29th of Third Month, 1818. Whilst a boy at Ackworth he was taken ill in the typhoid epidemic of 1831, and his life was despaired of ; his recovery he frequently alluded to as a special mercy of God, and it had a lasting effect on his mind.

On leaving the school as a pupil, he became an apprentice under Thomas Brown in the writing school, and learnt valuable lessons in order and punctuality under him. At the close of his apprenticeship he gave up teaching, and became book-keeper to the school. The post was a different one then from what it is now, as, in addition to his work in the office, he had frequently to drive to Pontefract to buy in stores, and to Wakefield to meet the children coming by coach to school. His stay at Ackworth covered a period of fourteen years, and later in life he again served the institution as auditor for some seventeen years. On leaving Ackworth, J. Stansfield worked two years with his father in the wool business at Halifax, and for three years after this he was book-keeper to the M.S. and L. Railway Co., at Sheffield. Finally, in

1848, he entered the office of the Friends' Provident Institution at Bradford, where he remained for thirty-five years. At the commencement of this period it was a small concern, with a staff of only three—Benjamin Ecroyd, George Bottomley and himself; but he saw the business grow in two different abodes, till the present offices were built.

In 1860, J. Stansfield married Margaret Parker, daughter of William and Hannah Parker, of Halifax (later of Bradford). During his residence in Bradford he took an active though unobtrusive part in the service of the Society of Friends there. He was one of the earliest workers in the First-day School, and held the office of its Secretary for some time. He was a recorded minister, and as "registering officer" for births, marriages and deaths, he became well known also to the other meetings in Brighouse Monthly Meeting.

In 1883, J. Stansfield retired from business, and went to reside at Rawdon. Here, during his later years, he took an active interest in the Friends' School. He was treasurer of that institution, and being close at hand was always ready with advice and sympathy. The Adult School and Mission Meeting at Rawdon also received a large share of his help and kindly Christian interest.

Thus in a comparatively small sphere, and in quiet ways, he did his duty in life, and he did it well. The source of his strength was manifest, for he was "frequent in the practice of private retirement and waiting upon the Lord"; and in all he said and did the Christian motive was equally evident—it was a service for his Master. This was especially the case with his spoken ministry: the sense of duty and obedience to a divine prompting always pervaded it, and no human eloquence or pride of learning interfered with the directness of the message. Behind his earnest exhortation, moreover, there was the power of a blameless life, which made his service a real spiritual help to the meetings in which he lived and worked. Thus by his life and work he won a deep affection and respect, which in his later life at Rawdon formed a powerful bond of union among Friends in that meeting. After ten weeks of illness, attended by considerable suffering, he died peacefully and unconsciously on the 28th of Second Month, 1902, and heard, it may be confidently believed, the word of his Master: "Well done, good and faithful servant, thou hast been faithful over a few things; enter thou into the joy of thy Lord."

Margaret Stansfield, who survived her husband only seven months, was born on the 1st of Tenth

Month, 1827, and was educated at Ackworth School. Her father, William Parker, in the early days of the Temperance movement, gave up, from religious conviction, a prosperous brewery in Halifax, and for some years he and his large family were in straitened circumstances ; but the example in self-denial and faithfulness to conviction, which he thus set, was a valuable spiritual heritage to his children. His wife, Hannah Parker, established a drapery business in Bradford, and, in connection with it, her eldest daughter Margaret worked for years, making the old-fashioned Friends' bonnets. This went on until her marriage in 1860. Her forty-two years of married life were as equally uneventful as they were full of quiet devotion to duty. The death of a little daughter in 1873 was a deep grief to her affectionate nature ; and the illness which deprived her of the help and support of her eldest daughter in 1899 was a still greater affliction.

But always, whether in severe trial or in the daily routine of household cares and worries, her patience and her faith triumphed, and no unsubmitive word passed her lips. Her religion was not one of many words ; she never opened her mouth in a meeting for worship, and even in private she found it difficult to speak of her religious experi-

ence ; but this only lent additional meaning to her words when she did speak ; and her gentleness, and patience, and devotion, in loving service to those around her, were their own witness to her spiritual convictions, and an influence of great blessing to her children and friends.

The supporting power of divine grace on the death of her husband, and during the closing months of her life, was wonderfully granted her ; and at the same time her frequently expressed desire that she might be prepared when her own summons should come, showed the final stage in her preparation for the immediate presence of the Lord.

She was proposing to reside near her married daughter at Bentham, and was staying with her to make arrangements, when, in consequence of a chill, she contracted pneumonia, and after ten days' illness passed quietly away on the 28th of Ninth Month, 1902.

ARTHUR J. STEVENS.	12	13	7mo.	1902
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Reading. Son of John and Emily L. Stevens.

CATHERINE STRANGMAN,	64	20	4mo.	1902
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Waterford.

MARY SUGDEN,	67	1	1mo.	1902
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Scholes. Wife of Samuel Sugden.

JOSEPH TANGYE, <i>Bewdley.</i>	75	28	5mo.	1902
SAMUEL TANNER, <i>Clifton, Bristol.</i> An Elder.	85	6	2mo.	1902
ELLEN TAYLOR, <i>Leicester.</i> Widow of Peter Taylor.	77	26	2mo.	1902
MARY E. TAYLOR, <i>Birkdale.</i>	50	18	6mo.	1902
THOMAS H. THEOBALD, <i>York.</i>	68	12	2mo.	1902
HANNAH THOMPSON, <i>Liverpool.</i>	70	13	2mo.	1902
JOHN THOMPSON, <i>Kirkoswald, Penrith.</i>	67	10	12mo.	1901
WALTER THOMSON, <i>Glasgow.</i> Son of Charles W. and Rachel Thomson.	21	9	5mo.	1902
ANNABELLA THORP, <i>Headingley.</i> Wife of John Hall Thorp.	72	24	2mo.	1902
OSWALD R. TOMMIS, <i>Cheetham Hill.</i> Son of Rennard and Elizabeth Tommis.	6	27	5mo.	1902
ANNE B. TURNER, <i>Colwyn Bay.</i> Wife of William E. Turner.	59	21	12mo.	1901
CHARLES TYLOR, <i>Brighton.</i> A Minister.	85	14	3mo.	1902
MARY UNSWORTH, <i>Milnsbridge.</i>	75	4	3mo.	1902

HENRY A. UPRICHARD, <i>Gilford, Co. Down.</i>	54	9	11mo.	1901
THOMAS WADDINGTON, <i>Gateshead.</i>	64	2	9mo.	1902
EDWARD WALKER, <i>Leeds. An Elder.</i>	75	17	9mo.	1901
ABIGAIL WALPOLE, <i>Waterford. Widow of George Walpole.</i>	81	13	11mo.	1901
ARABELLA WALPOLE, <i>Fulham.</i>	85	1	9mo.	1902
MOSES WALTON, <i>Hebden Bridge.</i>	66	9	1mo.	1902
JOHN S. WARD, M.D., <i>Lisburn.</i>	67	16	12mo.	1901
WILLIAM WATERFALL, <i>Bishopston, Bristol.</i>	82	3	6mo.	1902
JOHN H. WATSON, <i>Cockermouth. An Elder.</i>	73	26	3mo.	1902
FREDERICK WELLS, <i>Kettering.</i>	56	19	12mo.	1901
FREDERICK W. WHEELER, <i>Wednesbury.</i>	63	9	9mo.	1902
SARAH WHITEHEAD, <i>Burley-in-Wharfedale.</i>	79	25	12mo.	1901
GEORGE WHITFIELD, <i>Darlington.</i>	73	13	11mo.	1901
JOHN WHITFIELD, <i>Scarborough.</i>	61	14	11mo.	1901

JOSEPH WICKLOW,	69	9	1mo.	1902
<i>Hopkinton, U.S.A.</i>				
HANNAH WIGHAM,	61	24	11mo.	1901
<i>Carlisle.</i>				
HENRY G. WIGHAM,	29	29	7mo.	1902
<i>Donnybrook. Son of Henry Wigham.</i>				
MARGARET WIGHAM,	78	1	12mo.	1901
<i>Coanwood. Widow of Robert Wigham.</i>				
MARY WILKINSON,	75	16	4mo.	1902
<i>Darlington.</i>				
ANNIE WILLIAMS,	37	27	7mo.	1902
<i>Almeley. Wife of Albert Williams.</i>				
CALEB S. WILSON,	81	23	1mo.	1902
<i>Sunderland.</i>				
EDWARD F. WINFIELD,	2	14	4mo.	1902
<i>Gloucester. Son of Frederick G. and Emma Winfield.</i>				
ALICE S. WOOD,	33	4	3mo.	1902
<i>Brumana.</i>				

Alice Sophia Wood, daughter of Thomas Ashby and Eliza Wood, was born at Reigate. From her earliest years she was a thoughtful, affectionate child, very sensitive, and conscientious. A school-fellow at Saffron Walden writes :—" At school any who were in trouble or difficulty went to her for help, knowing they would never find her too busy or too self-absorbed to enter into their

interests." And another writes :—" I can never remember being actually converted, but I always think that Alice, more than anyone else led me to Jesus."

Not very long after leaving school she attended a Salvation Army holiness meeting, where she fully yielded herself to be thenceforth controlled and led by the spirit of God ; and from this time onward her life was powerful in its bright witness for Christ. In 1891 she went to Forster House, chiefly to help in Dr. Hessenauer's medical mission work at the Bedford Institute. To the poor and suffering people who crowded the waiting room she was always kind, sympathetic and cheery, and her visits to them in their homes were warmly welcomed. She was never satisfied with ministering merely to the bodies of her patients, but her skilful attention to these gave her many openings for speaking words for the help of the soul, and she had the joy of seeing some turn from darkness to light as the result of her prayerful labour. In 1894 it seemed best, on account of repeated attacks of influenza, for Alice to relinquish her work in London, and to pay a lengthened visit to her sister and brother-in-law at Davos in Switzerland. Returning home with health restored in the summer of 1895 she entered the

General Hospital at Tunbridge Wells, for a thorough course of training in nursing.

She had for years often thought of foreign mission work, but although ready to undertake it when the Lord should send her forth, she never felt a clear call in that direction until she was nearing the end of her three years training at the hospital, when the need of a qualified nurse to take charge of the hospital at Brumana was put before her ; and, after much serious and prayerful thought, she offered her services to the Committee of the Friends' Foreign Missions, and was accepted, and in the autumn of 1899 she entered on this new and enlarged sphere of work for which all her previous experiences had been training her. Two years and a half of active happy service followed. The language (Arabic) was a great difficulty, but steady plodding and a cheerful faith had their reward. Her native teacher writes : " She really redeemed every minute of her time. Many times she was displeased when I was late even one moment of the appointed time for the lesson. She studied and improved herself, and mastered many of the difficult rules of our language, and did more in a short time than anyone I have seen here. I used to imagine her as a runner after a spoil which she is afraid will escape

her, and who is all in a hurry to give out what is in her heart of the joyful news of salvation to the poor and sick."

It was no easy matter at first to manage domestic affairs with helpers, most of whom did not understand English ; but, writing to her sister soon after taking charge, Alice says : " I have been so beautifully helped through step by step, and God has inclined people's hearts to treat me very kindly. One does need to aim high, and yet in spirit keep very low." Again and again she wrote with high appreciation of her helpers and fellow missionaries ; she loved them and in return was beloved. But some times things were difficult and perplexing, and she once wrote : " Do ask for wisdom and common sense for me, also grace for the many difficult little every day things that crop up. . . Sometimes I feel almost overwhelmed." Then in a later letter : " God is our Refuge and *Strength*, a very *present help* in trouble. I realised the truth of the words on Saturday and Sunday ; also, that God does guide." Another time she wrote : " I get a great many bright streaks amongst the clouds which now and then rise. I hope I haven't given you too doleful impressions in my letters." " Well and happy but desperately busy," she wrote when the nursing was unusually heavy,

needing night as well as day duty. "I have had very special strength for special need, everyone in the house has been so nice in helping"; and of a fellow missionary who came to help for a time she wrote: "She has been simply invaluable; she is so willing always to do *exactly* what is wanted"; and again later: "She has been a real comfort to me."

When the time came to close the hospital for a few weeks, so that all engaged there might have rest and change, Alice and this kind friend started together for Ainsahalta, a distant village where missionaries frequently go in the summer and autumn months. Alice wrote: "You can't imagine the glorious sensation of really being off and free! only to have one's own actions to be responsible for, and not in addition those of half a dozen other people. It all seemed too good to be true; our luggage had gone on before us on a mule; how we did enjoy the drive in spite of the hard seat of the carriage and the intense heat of the sun!"

Here and at Backleen it was a great pleasure to Alice to meet with missionaries belonging to other societies. At the latter place she was prostrated by neuralgia, and most kindly nursed. She wrote: "I believe the Lord just sent me here

to be looked after. I don't think there is another place in Syria where I should have been better cared for."

At the end of her first year in Syria she wrote : "The Lord has been my Helper, *not one* word has failed. This gives me hope and courage for the future, though it looks rather uncertain, and as if there might be 'breakers ahead,' still I will trust and not be afraid." Later she writes : "I am glad you bear me up in prayer. I often feel the influence of them. I do want to do God's will, and to be a real comfort and blessing to the people here. They are *very* hard to reach, because most are so utterly satisfied with themselves just as they are, and do not seem conscious of their need of a Saviour. We do need real Holy Ghost power to convict of sin, and of righteousness, and of judgment to come ! Thank God, my Arabic is getting on slowly. It is absolutely essential to be able to read and sing if one has anything to do with meetings."

Writing about one of her young helpers who had needed much patience, she says : "Poor boy ! it is all so new to them to be trained in any way ; most of them have unlimited self-confidence. I often almost envy it, and wish I had some more, for it often carries them easily through difficult places.

I really believe though now he is earnestly trying to do what is right. I am very fond of him, although I have to pull him up sometimes."

Referring to the death of a young Syrian teacher, of whom she had been exceedingly fond, Alice wrote : " She had lived such a fragrant life, and died a triumphant death, that one could but rejoice over her ; and I see now what can be done with anyone who is really yielded to God, in spite of nationality and early false teaching (all her relatives belong to the Greek Church)."

On hearing that some Missionary Helpers' Union boxes had arrived on camels, she wrote : " I'm perfectly longing to see my box, only I expect it will be a bit smashed ; one has to prepare out here to take joyfully the spoiling of your goods ! " Weekly communication with her home people was always maintained in spite of other work, and after giving brief details of an especially busy Sunday, she concludes : " Life is a problem in several ways often—' Teach me to *live*, 'tis easier far to die.'

' Teach me that harder lesson, how to live,

To serve Thee in the darkest paths of life ;

Arm me with courage new, fresh vigour give,

And make me more than conqueror in the
strife.' "

Just before her Arabic examination, at the conclusion of a long letter, Alice writes : " I hope this doesn't sound doleful. I get wonderfully helped along, and my household are just now working without friction,—Praise the Lord ! " And again : " I have been in bed two or three days with a slight attack of influenza ; everyone else nearly has had it, and I came in nearly last. I have been beautifully taken care of, and have been able to act as dummy patient, and give a little instruction in nursing at the same time. The hospital is nearly full, and things have run smoothly, and I have quite enjoyed my little rest, and leisure to think and write. . . . Everyone in the Mission nearly has been down to visit me, so I have had no time to mope."

Writing about a poor Druse girl who had been " frightfully burnt " more than a fortnight before, coming into the hospital, and whom it was impossible to put with the other patients, such was her state, Alice says : " The bright spot in it all was the *heroic* way Louisa (native probationer) behaved. I was afraid it would be too much for her, for it nearly upset me ; but she stood it beautifully, and was so tender with the girl, in fact did much more for her than her duty as a nurse demanded. This has encouraged me very much, and is, I am sure, a

real answer to prayer,—six months ago she would not have behaved so. I thought of ‘Inasmuch,’ and realised what a privilege it is to care for the helpless ones for Christ’s sake.” Later : “I am studying (or trying to) the people as well as their language, and I hope by and by I shall understand both.” Referring to the loss of Watson Grace, Alice writes : “I feel his death to be a personal call to me for renewed consecration, to be faithful while I have the opportunity given me, and to be ready any moment to give an account of my stewardship ! Please pray for me ; there are many narrow and difficult places yet to pass. Still, I feel one can only just go on living one day at a time, but there seems to be so *very* little actual spiritual fruit to one’s labour ; it is so hard to know how to *really* reach the people.”

In the autumn of 1901, owing probably to the great heat, there was a good deal of sickness in Brumana. Alice was diligently studying Arabic ; many alterations were being made in the hospital, workmen slow, and delayed by difficulties in procuring materials, etc. She writes : “I do want to know experimentally, not only on paper, the truth of ‘The Lord of peace Himself give you *peace always by all means* !’ So many of the means seem to make for *unrest* and not peace.”

In the Report for 1901, sent home to the Committee, Alice writes : " The year has been a very full and eventful one. I came out here, as I thought, to *teach*, but, oh, what a great deal there is for one to *learn* first ! In a report one generally tries to send home the bright and encouraging things, and so friends in the ' Homeland ' are apt to surround a missionary's head with a halo ! Sometimes they may feel inclined to envy those who have been called to serve God amidst new and foreign surroundings. Out here in the field, though we glory in our high calling, we often feel what exceedingly *ordinary* men and women we are, and how much of our life here has to be spent in serving tables as it were. People must be fed, clothed, and have their bodily needs attended to, and sometimes one feels inclined to grudge all the time that goes to these things rather than to direct spiritual work. Accounts (and Arabic ones are terrible) must be kept ! Crockery gets broken ; one must seek, but alas ! often fail to find, the culprits. Dust may be swept into little heaps behind doors, instead of into dustpans, and one's life seems a round of little domestic duties, instead of the missionary ideal one reads of in reports and mission papers."

Grateful record is made of the visit of the Deputation, and of many alterations to the hospital. Whilst some of these were being carried out it was closed to in-patients, and Alice, with two of her helpers, spent a few weeks in a native village where no one knew English. Owing to unsanitary conditions, and perhaps the unusual heat, neither Alice nor her helpers were very well, but she writes : “ I shall always be thankful for what I gained there in the knowledge of the people ; they received us with such open-hearted kindness, and the simple village life and customs have helped me to understand better how to deal with the patients. . . . We had numbers of visitors, and regular little Sunday afternoon gatherings, mostly women and children, where I tried my newly-acquired Arabic. My spirit rose if I saw by their faces they had understood what I was intending to say, and sank if the faces looked blank. They were always most polite ; they never laughed at my sometimes feeble attempts.” At the end of the Report she gives the names of the hospital staff, and concludes : “ I long that each one of these may have a real saving knowledge of Jesus Christ ; that we may be a household knit together in love and unity for one common purpose ; servants of Jesus Christ, and for His sake servants of all who need our love and care.”

Under date, New Year, 1902, in the first page of Alice's copying book she wrote :

“ God has *not* promised
 Skies ever blue,
Flower-strewn pathways
 Always to you.
But He *has* promised
 Strength from above,
Unfailing sympathy,
 Undying love.”

Writing of one case in the hospital, a man who was very much benefited, Alice says : “ The man is profuse in his thanks, and continually prays that I may live ‘ to be 100 years old ! ’ This seems to be his height of blessing. . . . Have just been finishing up our quarterly accounts. Arabic accounts are almost enough to give one an attack of brain fever. It is a mad idea of the Sultan's to have the smallest coin at the rate of forty paras—the figures go up into thousands in no time—are good for one's arithmetic no doubt, but one grudges the valuable time they take to work out. How I do thank God I am beginning to understand fairly well what the people say ; it seems almost too good to be true, and I really can make myself understood to a limited extent. It brings one so much more in touch with the people. I trust there are

brighter times in front of us. I wonder if you know the chorus ending, 'Never mind, Go on !' I have had it much in mind."

On the 4th of Third Month, 1902, Alice Wood was on her way to Abadiyeh, taking back to her friends a consumptive woman who had been for a short time in the Brumana hospital. "Louisa," the head probationer at the hospital, was also in the carriage, and a little girl of six years old, who was being taken to her home.

Mrs. Harley Clark, of Abadiyeh, writes : "About 5.30 p.m. a man came rushing into our house, saying that a carriage had overturned, with a Druse woman in and some strangers. My husband and a young native doctor living near us immediately rode off on their horses, I following as quickly as possible. After about three-quarters of an hour's journey we arrived at the Areya railway station, some distance below the carriage road where the accident happened. It seems that at this spot the horses stopped, being very tired. The driver got down and went to the front to try and pull them, when they backed. The man at the station, seeing the danger, called to them to jump out ; but being so far above him they probably did not hear, or realise their danger, as the hood was up. They continued backing until the whole,

carriage and horses, fell over the cliff, a distance of about fifty feet, into the station yard blow. When we arrived they had been carefully taken up, and placed on beds in the waiting room. The Druse woman was quite dead. The little girl, apparently unhurt, had gone to her home ; but dear Alice and Louisa were quite unconscious, although living, and continued so for nearly two hours, when dear Alice passed away very peacefully, and Louisa a few minutes before her. Immediately we arrived we sent to Beyrout and Brumana for doctors, but all was over before they could arrive, in fact, no doctor could have saved them. . . . Just at daybreak we started to bring our loved one and Louisa to Brumana. It was a long, sad journey, which took seven hours, and all along the road we met with crowds of sympathisers, which was most touching. Just before reaching Beit Meri we were met by the people of the village, who lovingly placed wreaths of flowers on the coffins and offered to carry them ; but instead they marched in front of the carriages all the way to Brumana. The expressions of love and sympathy were most touching, each remembering some brightness she had brought into their lives."

Another missionary writes : " So many came to see her, and as each little party came into the

room they wept quietly, and almost everyone recalled some little word or act of kindness they had received from Alice, either in the hospital or in their own homes. . . . Scander was quite broken down. He brought the men patients up to see her, and they all wept, and each one laid a little bunch of flowers on the bed. Lateefy came with the women patients. I thought it was a beautiful tribute to Alice's training and influence, that although the grief was real and deep, there was no noise or unseemly wailing. All was so quiet and reverent, *they knew* she would have wished it so, and controlled their natural impulse for her sake. I think nearly two hundred must have come up to see her. . . . The two coffins were put on trestles at the head of the Meeting-house. We had a very quiet, solemn meeting, although the room was crowded. . . . We sang her favourite Arabic hymn, the chorus of which is, 'I do believe—Oh, Lord,—make my faith yet stronger,' and 'Jerusalem the Golden.' . . . Then our own Church members carried them to the burial ground, which is under the pines, and we laid them side by side in the same grave.

"Everyone has been so touched by this sad event, and shown so much sympathy for you all. The people here in Beit Meri knew and loved

her too—she was here at meeting three weeks ago, and spoke so beautifully about heaven, and how God points out the way to us. . . . Alice had perhaps the hardest task of any of us, in putting things on a good footing during the recent changes ; but she did it nobly, and was helped to do it in such a bright, loving manner, that she hurt no one's feelings, but instead gained the love of all. She hath indeed 'done what she could,' and done it well."

The same friend writes : " I saw her again on Monday (March 3rd), she had on the pretty dark blue dress you sent her at Christmas, and I told her how nice she looked. She said she had been up to have tea at Mrs. L.'s, to meet her English son-in-law, who is an artist, and Alice said she wanted to look especially nice, as he had an artist's eye, and she did not think he was much in sympathy with missionaries, so she wanted to give a favourable impression, and not repel him. Was it not just like her, to try even in that to shine for her Master ? "

Another writes : " She has gone to see 'the King in His beauty.' Heaven is richer, and earth poorer because she is gone—and we and our mission *very much poorer*. But the remembrance of her beautiful, sunny life, and bright cheerful face will remain with us for long years. And her

thorough-going ways, and 'out and out' consecration will stimulate us all to greater devotedness in the Master's work, as we think of her."

Miss Thompson, of the British Syrian Mission, Beyrout, writes : " I had not the privilege of knowing her much, but the few times I met her will never be forgotten. Her very sympathetic manner, sweet smile, and the flood of light which illuminated her face when she looked up, were peculiarly and impressively uncommon. I watched her with others, and noticed how everyone welcomed her, and thawed before her. Her personal influence seemed very strong, even on those who would not care particularly for Him she loved so intensely.

" She spent an evening here in the opening of the year ; and when the sorrowful news came, all remembered her as ' the lady with the sweet smile.' I have never seen such an outburst of genuine grief in Syria over anyone, and could I choose my way of being laid to rest, it would be just as your dear daughter was, side by side with a faithful Syrian worker, and lowered gently and reverently by loving Syrian hands."

JOHN WOOD,	81	11	2mo.	1902
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Llèds. An Elder.

RACHEL B. WOOD,	71	8	3mo.	1902
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Colwyn Bay. Wife of James Wood.

GODFREY WOODHEAD, <i>Bolton. An Elder.</i>	52	22	12mo.	1901
GEORGE WOOR, <i>Walthamstow.</i>	28	15	10mo.	1901
DAVID WRENCH, <i>Banbury.</i>	86	4	8mo.	1902
MAURICE L. WRIGHT, <i>Ackworth. Son of Thomas and Isabella Wright.</i>	20mos.	31	1mo.	1902
ROBERT WRIGHT, <i>Bury St. Edmunds. An Elder.</i>	95	4	2mo.	1902
WILLIAM WRIGHT, <i>Cork. An Elder.</i>	48	20	5mo.	1902
HARRIS YEOMANS, <i>Sheffield. Son of Charles and Mary Ann Yeomans.</i>	21	9	1mo.	1902

FODEN LAWRENCE (*see page 60*).

Foden Lawrence was born at Bristol on the 1st of Second Month, 1814. His father, Samuel Lawrence had died a few months previously, through a carriage accident, at Marazion, in Cornwall. In connection with this event, Foden Lawrence frequently related that, on the night of its occurrence, his father's brother-in-law, Thomas Hulbert, who was living at the time near Bristol, more than two hundred miles from the scene of the accident, three times awoke his wife to

tell her that he could hear her brother's voice, and that he was tapping at their window.

Foden Lawrence was the youngest of a family of six brothers and sisters, most of whom in later years left Friends and joined the Wesleyan body ; but he himself, though early embracing more strongly evangelical views than were common among the Friends of that day, never wavered in his attachment to the Society.

It is not easy to obtain accurate information of the state of Bristol meeting during Foden Lawrence's boyhood, but that the tendencies in it were such as, on the whole, made for righteousness can scarcely be doubted, when we consider such lives as those of George Thomas, Robert Charleton, William Tanner and others, of F. Lawrence's older and younger contemporaries.

At home he was surrounded with gracious influences, and the lessons of sympathy with the suffering, and charity towards all, which he must have been learning in the wider sphere, were strengthened there by the example of a mother who was never heard to speak ill of anyone.

After a few years of school life at Sidcot, Foden Lawrence was set to learn the business of an iron-monger, first at Gillingham, and afterwards at Bridgwater. In 1836, at the age of twenty-two,

he started business on his own account at Hackney ; and the next year married Hannah Wiffen, the daughter of Edmund Gower, at one time connected with Islington, the precursor of Croydon and Saffron Walden Schools. Eight children were born from this marriage, of whom five are still living.

In his twenty-sixth year F. Lawrence was recorded as a minister by Devonshire House Monthly Meeting. His gift in the ministry, which was thus publicly recognised at so early an age, was exercised by him for a period of more than fifty years. It was rendered effective by a voice peculiarly powerful for a bodily frame so slight as his, and still more so by the impressive manner of one who spoke from the heart with, as we believe, no other motive than the desire to lead others to the same waters of life which he had himself found. This desire impelled him, in 1859, to visit Ireland in the ministry.

By this time he was settled at Taunton, whither he had gone in 1853, to take possession of a cabinet-maker's business, which had been his father-in-law's. The religious concern to visit Ireland, which now came upon him, placed him in no small perplexity with regard to this business, as he had no experienced person to whom he could entrust it

during his absence. The service was, notwithstanding, carried out in the spring and early summer of 1859, during which time he visited all the particular meetings in Ireland except one, and, in addition, attended the Yearly Meeting at Dublin. It is worthy of note, as showing that the ancient promise to those who seek first the Kingdom of God and His righteousness is still sure, that on his return to Taunton he found his business had greatly prospered during his absence, under the care of his son Richard, then a lad of about eighteen.

In 1866 Foden Lawrence's wife died, to the unspeakable grief of her own large family of children, and to the sorrow of not a few poor women in Taunton whom she had befriended.

Two years afterwards F. Lawrence returned to Hackney, but in 1870 he removed once more into Somersetshire, settling at Castle Cary.

The Good Templar movement was now in its vigorous youth, and F. Lawrence threw himself heartily into it, a permanent result of his labours, together with those of his associates, being the Castle Cary Temperance Hotel and a public room connected therewith.

The last period of his life was spent at Torquay, where, he owed much of the comfort of his declining years to the untiring devotion of one of his

daughters,. Though from boyhood of a delicate constitution, such had been the regularity and abstemiousness of his life that he retained all his faculties to the end, and his years reached the unwonted span of fourscore and seven. In perfect peace with the world, with himself, and with his Maker, he "fared forth" in his sleep, early in the morning of the 6th of Eleventh Month, 1901.

In his case, the wish expressed so beautifully by Mrs. Barbauld in her address to Life had a literal fulfilment :

" Life ! we've been long together,
Through pleasant and through cloudy weather.
'Tis hard to part when friends are dear ;
Perhaps 'twill cost a sigh, a tear ;
Then steal away, give little warning,
Choose thine own time ;
Say not Good-night, but in some brighter clime
Bid me Good morning."

So passed away one whose life was a practical exposition of Quaker doctrine. It is not exaggeration, but simple truth, to say of him, that, like his Master, he went about doing good. His was that fine old Quaker benevolence which interested itself in the welfare of his humblest neighbour.

Philanthropy on a wide scale he had not the means to practise, and subscription lists would be searched in vain for the record of his numerous acts of generosity, but the words of the King, "Inasmuch as ye have done it unto *one* of the least of these my brethren, ye have done it unto Me," might, perhaps, have crowned the life's work of few of his own generation more fittingly than of Foden Lawrence.

Infants whose names are not inserted.

	Boys.	Girls.
Under three months	3	2
From three to six months	1	0
From six to twelve months	1	4

